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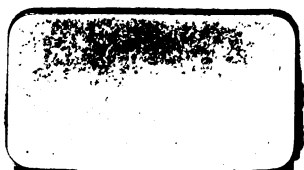
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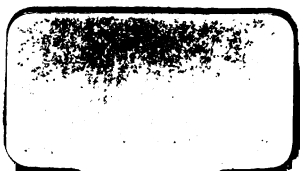








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THE  
PROPER LESSONS  
*From the Old Testament.*



THE  
PROPER LESSONS

*From the Old Testament*

FOR SUNDAYS AND OTHER HOLY DAYS,

WITH

A PLAIN COMMENTARY

EXPLAINING PARTICULARLY THEIR CHRISTIAN MEANING AND THEIR  
RELATION TO THE DIFFERENT SEASONS OF THE CHURCH'S YEAR,

BY

THE REV. WILLIAM J. DEANE, B.A.,

RECTOR OF ASHEN, IN THE DIOCESE OF ROCHESTER.

"And now that I have mentioned this, I will add two or three things more that would be of great advantage to the Church, if they were done by persons of care and judgment. . . . 2. A new work of short marginal annotations on the Bible, explaining only the most obvious difficulties, that seem to puzzle ordinary readers. . . . 3. Till this were effected, a short exposition of those chapters only which are read as Proper Lessons out of the Old Testament, might be a proper help to vulgar capacities and ordinary readers, to employ their meditations upon those parts of Scripture, which the Church has chosen for their edification and instruction, and seem most to want some light and guide, to make them answer that end to them."—BINGHAM, *Orig. Eccles. Pref.*

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## PREFACE.

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THERE is a regular course of instruction provided for us in the yearly services of the Church. Each holy time and day add something to the store, and the teaching is only complete when the year itself is ended. By presenting to her children "here a little and there a little," the Church gradually instructs them in the great principles of the Faith, and unfolds to them the duties which they have to perform as members of CHRIST. Advent, Easter, Whitsuntide, speak respectively of CHRIST as Man, CHRIST as God, and the Descent of the HOLY GHOST; while Trinity Sunday sums up the whole revelation of Almighty God, and the rest of the year is occupied with applying these great doctrines to the every-day life of Christians.

In accordance with this design the Proper Lessons have been arranged. Of course, like all Scripture, the particular passages thus selected have more than one application; but it is not in our power to fathom the full depth of God's Word, and we shall best do our duty by first learning the bearing of the appointed chapters upon the particular seasons whose teaching they illustrate, before attempting to seek out other meanings.

In the following commentary it has been attempted, first, to exhibit the special doctrine taught by each Proper Lesson as it occurs in its particular season; secondly, to afford an approved explanation of all difficulties which meet an ordinary reader or hearer in the selected passages; and thirdly, to indicate very briefly



the most generally allowed typical and spiritual significations which underlie the letter of the Scriptures. Ancient authorities have been used in preference to, but not to the exclusion of, modern commentaries; but references are not given to the various sources from which the notes are drawn, as it was thought that such references were unnecessary in a work entirely uncritical and not intended for learned readers.

The compiler believes that he has advanced no private interpretation of his own, as he knows that he has endeavoured to explain the Word of God in conformity with the teaching of the Church; and he humbly prays that this book, the fruit of the reading and meditation of many years, may tend to the honour of God and the edification of Christian souls.

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# LESSONS PROPER

FOR THE

## YS AND CHIEF HOLY-DAYS.

---

### ADDENDA ET CORRIGENDA.

202. *Add*, The word translated "*Father-in-law*" may mean so; and therefore "*Brother-in-law*."
- 375, for "*ruineth*" read "*raiseth*."

*Chapter is, as it were, a commentary on the preaching of St. John. It exhibits the condition of man before the coming of Christ.*

of Isaiah the son of Amoz, which he saw concerning Judah in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the LORD hath nourished and brought up children, and they have rebelled

of Isaiah. The prophet is called "The man who saw CHRIST's sake of Him." S. The word also denotes the faintness of his pre-

Jerusalem. The prophet especially to the people and city of the

LORD; and it is chiefly this Christian sense which we have to draw from these lessons.

2. *Heavens—earth*. As though about to speak of things which angels desire to look into, or calling the inanimate creation to hear that to which men refused to listen.

*Children*. Israel was God's

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# LESSONS PROPER

FOR THE

## SUNDAYS AND CHIEF HOLY-DAYS.

---

### Advent.

ADVENT is the beginning of the Church's year, and calls to mind the first coming in the flesh of our LORD JESUS CHRIST, and bids us prepare for His second coming at the end of the world to judge all men. The lessons for this Season, as well as for Christmas and Epiphany, are chosen from Isaiah, because that prophet wrote chiefly about CHRIST and the new kingdom which He came to found, and, under certain types and figures, spake of the trials and history of the Christian Church between its LORD's first and second Advent.

#### FIRST SUNDAY IN ADVENT.

MORNING. Isaiah i.

*The Lord had tended and cared for His people, but they had again and again rebelled, and had turned their very privileges into sin; therefore they should be punished by captivity. Yet they who should repent and no longer rest in mere profession without practice, should be readmitted to favour and receive pardon and grace. The chapter is, as it were, a commentary on the preaching of S. John the Baptist, and exhibits the condition of man before the coming of Christ.*

1. The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. 2. Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled

1. *The vision of Isaiah.* The prophecy of Isaiah is called "The vision," because "he saw CHRIST's glory and spake of Him." S. John xii. 41. The word also denotes the certainty of his predictions.

*Judah and Jerusalem.* The prophet speaks especially to the spiritual kingdom and city of the

LORD; and it is chiefly this Christian sense which we have to draw from these lessons.

2. *Heavens—earth.* As though about to speak of things which angels desire to look into, or calling the inanimate creation to hear that to which men refused to listen.

*Children.* Israel was God's



against Me. **3.** The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider. **4.** Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. **5.** Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. **6.** From the sole of the foot even unto the head there is no soundness in it: but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. **7.** Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. **8.** And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. **9.** Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. **10.** Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our GOD, ye people of Gomorrah. **11.** To what purpose is the

first-born; and, failing the Jews, the Gentiles became His children by adoption and grace.

**3. Crib.** The stall where he is fed.

**4. Ah.** Woe unto you!

*Seed.* So S. John Baptist: "O generation of vipers." S. Matt. iii. 7.

*They have forsaken the Lord.* Remember their cry: "We have no king but Cæsar." S. John xix. 15.

*They are gone away backward.* As the righteous man goes forward unto perfection, so the sinner goes backward, and becomes more and more separated from God.

**5. Why?** What good will it be? Nothing can teach you.

*Head—heart.* The princes and the priests are alike vicious.

**6.** Highest and lowest are utterly diseased, and obstinately refuse all remedies.

**7.** As the Holy Land was ravaged and ruined by the heathens, so wilful sinners shall be given over to the enemies of their souls.

*As overthrown.* As terribly and effectually as a land desolated by hostile invasion.

**8.** Israel was once the LORD's vineyard, and He Himself was its keeper; but when it no longer bore fruit, He left it, as the watchman leaves the shed when the vintage is over. "Your house is left unto you desolate." S. Matt. xxiii. 38.

**9.** Rom. xi. 1, 2: "I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew." Thus the Apostles made many converts in Jerusalem. Comp. Rom. ix. 27—29.

*Lord of hosts.* Of the armies, powers, forces, of heaven and earth.

**10. Sodom—Gomorrah.** They had forfeited their claim to being Israelites; as CHRIST said: "If ye were Abraham's children, ye would do the works of Abraham." S. John viii. 39.

**11—16.** "To obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. xv. 22. Compare also Psalm l. 8—23.

**11. To what purpose?** What

multitude of your sacrifices unto Me? saith the LORD : I am full of the burnt offerings of rams, and the fat of fed beasts : and I delight not in the blood of bullocks, or of lambs, or of he goats. **12.** When ye come to appear before Me, who hath required this at your hand, to tread My courts? **13.** Bring no more vain oblations ; incense is an abomination unto Me ; the new moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting. **14.** Your new moons and your appointed feasts My soul hateth : they are a trouble unto Me ; I am weary to bear them. **15.** And when ye spread forth your hands, I will hide Mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood. **16.** Wash you, make you clean ; put away the evil of your doings from before Mine eyes ; cease to do evil ; **17.** Learn to do well ; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. **18.** Come now, and let us reason together, saith the LORD : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool. **19.** If ye be willing and obedient, ye shall eat the good of the land : **20.** But if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the LORD hath spoken it. **21.** How is the faithful city become an harlot ! it was full of judgment : righteousness lodged in it ; but now murderers. **22.** Thy silver is become dross, thy wine mixed with water : **23.** Thy princes are rebellious, and companions of thieves : every one loveth gifts, and followeth after rewards : they judge not the fatherless, neither doth

pleasure do I take in carnal sacrifices, in the mere form without the heart?

**12. At your hand.** From such sinners as you.

**To tread.** To bring your bodily presence there, while your heart is far away, and your will is stubborn.

**13. I cannot away with.** I cannot bear.

**15. Full of blood.** The blood of the Prophets, and of CHRIST Himself.

**16.** In spite of your sins and iniquities, there is a way open for pardon and restoration, and this is a better way than through the blood of bulls and goats, which can never take away sin.

**Wash you,** in the font, the laver of regeneration, the fountain opened for sin and for uncleanness, when CHRIST shed out of His side both water and blood.

**Cease—learn.** It is not enough to refrain from evil : ye must

learn to do good, to maintain good works, by holy obedience.

**17. Learn.** Virtue is to be learned. Goodness is not taught in a day. We must do the acts, get the habit, or we shall never have the character of righteousness.

**Seek judgment.** Regard justice, look only to the right.

**Judge.** Do justice to.

**19. If ye be willing.** Man has free will : he can obey or not, as he chooses. Ecclus. xv. 14—17.

**21. Harlot.** Because Jerusalem had other gods besides the LORD.

**Murderers.** Even they who “killed the Prince of life.”

**22. Silver—wine.** The true doctrines of Scripture (Ps. xii. 6), which they had overlaid with traditions, “teaching for doctrines the commandments of men.” S. Matt. xv. 9.

**23. Companions of thieves.** As

the cause of the widow come unto them. **24.** Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies: **25.** And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin: **26.** And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. **27.** Zion shall be redeemed with judgment, and her converts with righteousness. **28.** And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed. **29.** For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. **30.** For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. **31.** And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

the Scribes and Pharisees conspired with Judas Iscariot; or, as Adam and Eve, at the devil's instigation, endeavoured to steal that wisdom which belonged to the SON of GOD.

*Come unto,* i.e. before. They attend not to the cause of the poor and helpless, because these have no bribes to offer them.

**24.** They who will not be won by benefits, may be corrected by punishments.

**25.** *Purely.* In a pure manner, leaving no mixture.

*Tin.* An impure metal: properly an impure silver ore: hence used for "impurity." This cannot be done without fire. But the LORD is "like a refiner's fire" (Mal. iii. 2), and shall purify His people by chastisement.

**26.** *Judges—counsellors.* The Apostles, and those who, believ-

ing through them, governed the Church.

*As at the first.* Faithful as Moses, Joshua, &c.

**27.** *Shall be redeemed.* By CHRIST the LORD, our Righteousness.

**29.** *Oaks.* Referring to the worship offered to idols in groves.

*Confounded for.* I.e., blush for.

*Gardens.* Groves set apart for idolatrous worship.

**30.** *Leaf fadeth.* Like the barren fig-tree, which, bearing no fruit when the LORD sought for it, was cursed.

*No water.* God's grace shall be withdrawn from those who use it not.

**31.** *The maker of it.* Better translated as margin, "his work," i.e., idolatry and other evil works.

*Both.* The people and their works.

#### EVENING. Isaiah ii.

*The Christian Church shall embrace all nations, and the religion of Messiah, the Prince of Peace, shall introduce peace on earth. But the humble and the poor in spirit are His subjects; the proud and lofty are His enemies, whom He will destroy when He comes in His glorious Majesty to judgment.*

**1.** The word that Isaiah the son of Amoz saw concerning Judah and Jeru-

**1.** *Saw.* As S. John i. 14, "The Word was made flesh, and dwelt among us, and we beheld His glory."

salem. **2.** And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. **3.** And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the GOD of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. **4.** And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. **5.** O house of Jacob, come ye, and let us walk in the light of the LORD. **6.** Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. **7.** Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: **8.** Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: **9.** And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. **10.** Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of His majesty. **11.** The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. **12.** For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: **13.** And upon all the cedars of Lebanon, that are high and

**2. Last days.** That is, in the times of CHRIST, called "last," because there will be no new Revelation.

*Mountain of the Lord's House.* The Christian Church, even that "stone cut out of the mountain without hands, which became a great mountain, and filled the whole earth." Dan. ii. 34, 35, 44, 45.

**3.** As the Jews went up to Jerusalem at their solemn feasts, so will the heathen flock to the Christian Church for instruction. See S. Mark xvi. 15, 20.

**4.** There was peace on earth when CHRIST came. But the verse means, spiritually, that Christianity would be a religion of peace (S. Luke ii. 14), and men will learn to use their natural faculties in dressing the LORD's vineyard.

**5.** The words of Gentiles converted seeking the conversion of the Jews. Or, the prophet addresses his countrymen in future time.

**6. Replenished.** Filled with diviners and pretended prophets.

*Please themselves.* Make bargains, alliances, join hands with. Or, it refers to infamous licentiousness learned from heathen nations: hence they are called "rulers of Sodom" (i. 10).

**10. Rock.** In the day of judgment the sinners shall "say to the mountains, Fall on us; and to the hills, Cover us." S. Luke xxiii. 30.

**12.** Pride and arrogance will profit nothing in the judgment: the devil himself (see ch. xiv. 13—15) shall be brought low.

**13. Cedars.** Princes and great men.

lifted up, and upon all the oaks of Bashan, **14.** And upon all the high mountains, and upon all the hills that are lifted up, **15.** And upon every high tower, and upon every fenced wall, **16.** And upon all the ships of Tarshish, and upon all pleasant pictures. **17.** And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. **18.** And the idols He shall utterly abolish. **19.** And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth. **20.** In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; **21.** To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of His majesty, when He ariseth to shake terribly the earth. **22.** Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

*Oaks.* The strong and robust. Bashan was a country on the east of the Jordan, famous for its oaks and pasture.

**14. Mountains and hills.** Vices of different kinds.

**16. Ships.** Luxury and commercial pride.

*Tarshish.* See note lxvi. 19.

*Pleasant pictures.* All that is fair to see, which shall be hostile to the knowledge and fear of God.

**18. CHRIST** shall break the power of those sins, and root out the false doctrines, of which idols were a type.

**19.** Comp. v. 10.

**22. Cease ye.** Trust not in man's help (Ps. cxlvi. 3, 4.) Or it may be a prophecy of CHRIST. Cease from offending Him Who is indeed man, and lives and breathes as one of us, but Who is also GOD, Whose Majesty no one can reckon up.

## SECOND SUNDAY IN ADVENT.

MORNING. Isaiah v.

*Christ has separated His Church from the rest of the world, guarded it with His own right hand, and nourished it with Sacraments, and looks for fruits of faith from it; but if, like the chosen people of old, it bring forth no fruits, but revel in sins of covetousness, intemperance, impiety, and pride, then the Christian Church shall meet with the punishment which befel the disobedient Jews.*

**1.** Now will I sing to My wellbeloved a song of My beloved touching His vineyard. My wellbeloved hath a vineyard in a very fruitful hill: **2.** And

**1. To My well-beloved.** That is, to My people, the spiritual Israel; or, to CHRIST.

*Of My beloved.* Of CHRIST. "This is My beloved SON, in

Whom I am well pleased." S. Matt. iii. 17.

*Vineyard.* The Church. Compare our LORD's parable of the Householder and the Husband-

He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and He looked that it should bring forth grapes, and it brought forth wild grapes. **3.** And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. **4.** What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? **5.** And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: **6.** And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. **7.** For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry. **8.** Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! **9.** In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. **10.** Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. **11.** Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! **12.** And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of His hands. **13.** Therefore My people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up

men. S. Matt. xxi. 33. See also S. Matt. xx. 1; Cant. viii. 12.

**2. Fenced it.** With angels, and Sacraments, and ordinances.

**Stones.** Sins, and all that might hinder its growth.

**Vine.** Even CHRIST Himself. S. John xv. 1.

**Wine-press, or vat.** The Christian altar, where CHRIST becomes the nourishment of faithful souls.

**Wild grapes.** Mere fruits of nature, not of grace.

**3.** Here CHRIST speaks in His own Person.

**5. Hedge—wall.** The protection with which it had been "fenced." (v. 2.)

**6. Clouds.** Prophets and preachers.

**7.** The Jewish Church lost Divine grace on account of its fruitlessness, ending in the awful cry, "Crucify Him, crucify Him."

The passage also foretells a great apostasy in the Christian Church.

**8—25.** These verses describe the gradual decay of the Christian Church, owing to the prevalence of certain vices; viz., covetousness, injustice, drunkenness, and sensuality.

**8. No place.** I.e., left unoccupied.

**9. In Mine ears.** Marg.: "This is in Mine ears, said the LORD." I hear all your sins, &c., and will punish for them.

**10. Bath—ephah.** The same measure, the tenth of an homer, and equal to seven and a half gallons, a very small yield.

**12. Work of the Lord.** What God has done for them, nor why they were created.

**13. No knowledge, of the Lord.** "Ye know neither Me, nor My FATHER." S. John viii. 19.

**Famished—thirst.** They suffer

with thirst. **14.** Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. **15.** And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: **16.** But the LORD of hosts shall be exalted in judgment, and GOD that is holy shall be sanctified in righteousness. **17.** Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. **18.** Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: **19.** That say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! **20.** Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! **21.** Woe unto them that are wise in their own eyes, and prudent in their own sight! **22.** Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: **23.** Which justify the wicked for reward, and take away the righteousness of the righteous from him! **24.** Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. **25.** Therefore is the anger of the LORD kindled against His people, and He hath stretched forth His hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this His anger is not turned away, but His hand is stretched out still. **26.** And He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: **27.** None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: **28.** Whose arrows are sharp, and all

from a famine of the Word of GOD, and a drought of His grace. This is the case with the Jews to this day, and shall happen to that branch of the Church which falls into their sins.

**17.** When the LORD's justice is thoroughly recognised, then shall CHRIST's lambs feed in His pastures; and what the Jews rejected the Gentile "strangers" shall accept and enjoy.

**18. Iniquity—sin.** I. e., the punishment of iniquity and sin. Draw down punishment upon themselves: or, drag it after them.

*Cords of vanity.* The first beginnings of sin are light and easy chains; when sin becomes a habit, it is as strong as a "cart-rope."

**19.** The language of unbelief.

**20. Call evil good, &c.** As did the Jews, who delivered Barabae, and crucified JESUS.

**24. Root.** Themselves.

*Blossom.* The works of their short prosperity.

**26. Nations from far.** Primarily, the Romans, flocking to the destruction of Jerusalem, which was a type of the end of the world.

*Hiss unto them.* To call them by the smallest signal.

**27.** Wearing long, loose garments, the people of the East were forced to fasten them up with a girdle when about to engage in any business requiring bodily exertion. To "loosen the girdle" was to let the robes fall over the feet again.

**28. Counted like flint.** Shall

their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: **29.** Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. **30.** And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

be as hard as flint, and therefore not to be injured by the rocky ground of Judea.

**30.** There shall be no help on earth, no hope in heaven.

EVENING. Isaiah xxiv.

*This chapter sets forth what shall be in the last days: the judgment of God upon His people and upon the powers of the world hostile to His kingdom, and the final destruction of this earth.*

**1.** Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. **2.** And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. **3.** The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. **4.** The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. **5.** The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. **6.** Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. **7.** The new wine mourneth, the vine languisheth, all the merryhearted do sigh. **8.** The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. **9.** They shall not drink wine with a song; strong drink shall be bitter to them that drink it. **10.** The city of confusion is broken down: every house is shut up, that no man may come in. **11.** There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. **12.** In the city is left desolation, and the gate is smitten with destruction. **13.** When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning

**1. Scattereth abroad.** Divides the inhabitants to their allotted place of reward and punishment.

**2.** At the Resurrection all earthly distinctions shall be done away. "We shall all stand before the judgment-seat of CHRIST." "The small and the great are there; and the servant is free from his master." Job iii. 19.

**5. Defiled.** The contagion of sin infects the very ground, (ver. 6.) "The whole creation groaneth and

travailleth in pain together." Rom. viii. 22.

**6. Are burned.** Some interpret, "Are maddened with evil passions."

*Few—left.* Few are saved.

**7.** The remembrance of past joys shall increase the misery of the condemned. Comp. S. Luke vi. 24, 25, and read the destruction of the spiritual Babylon in Rev. xviii.

**10. City of confusion.** The world.

**13. Shaking of an olive tree.** Re-



grapes when the vintage is done. **14.** They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. **15.** Wherefore glorify ye the LORD in the fires, even the name of the LORD GOD of Israel in the isles of the sea. **16.** From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. **17.** Fear, and the pit, and the snare are upon thee, O inhabitant of the earth. **18.** And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. **19.** The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. **20.** The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. **21.** And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. **22.** And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. **23.** Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously.

ferring to the remnant of the just. "Many are called, but few chosen."

**14. They.** The remnant spoken of in ver. 13.

**Sea.** Distant nations. And we are told by our LORD that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." S. Matt. xiii. 47.

**15. Fires.** Distresses and persecutions. Marg.: "valleys." Ye who are lowly.

**Isles of the sea.** Remote places.

**16. The righteous.** The Just One. Isaiah seems to hear distant nations praising the Messiah.

**My leanness.** Misery unto me! The prophet suddenly represses his exultation at the growth of CHRIST's kingdom, as he sees Him rejected by the Jews, and beholds the destruction that is coming upon the earth.

**17. Fear—pit—snare.** Images

taken from the different ways of hunting and catching wild animals.

**18. Windows.** Either God's watch is meant, or else the outpourings of His wrath, as in the Flood. Gen. vii. 11.

**20. A cottage.** A booth, or tent. See on i. 8.

**Not rise again.** Never return again to its former condition.

**21. In that day.** The Day of Judgment.

**Host of the high ones.** Perhaps, the hierarchy, the priests. Others explain, the sun, moon, and stars; or, the fallen angels.

**22. In the prison.** In hell.

**Visited.** Punished, as xxvi. 14. After many ages their punishment shall only be beginning: by which is expressed the eternity of future punishment.

**23. Jerusalem.** The heavenly Jerusalem.

**Ancients.** Chiefs of the Church, Apostles and Prophets.

## THIRD SUNDAY IN ADVENT.

MORNING. Isaiah xiv.

*This is the song of the redeemed thanking God for the Passion of Christ, and for the blessings of Redemption, which should remove darkness from all the world, gain victory over death, and lay low the enemies of God.*

1. O LORD, Thou art my God ; I will exalt Thee, I will praise Thy Name ; for Thou hast done wonderful things ; Thy counsels of old are faithfulness and truth. 2. For Thou hast made of a city an heap ; of a defenced city a ruin : a palace of strangers to be no city ; it shall never be built. 3. Therefore shall the strong people glorify Thee, the city of the terrible nations shall fear Thee. 4. For Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. 5. Thou shalt bring down the noise of strangers, as the heat in a dry place ; even the heat with the shadow of a cloud : the branch of the terrible ones shall be brought low. 6. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. 7. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. 8. He will swallow up death in victory ; and the LORD GOD will wipe away tears from off all faces ; and the rebuke of His people shall He take away from off all the earth :

2. *City.* Jerusalem. Others take *city*, *defenced city*, and *palace*, to mean "the wicked world." *Strangers.* Aliens from God, Jews.

3. *Strong people.* The Gentiles, once strong in evil passions, now strong in subduing them.

*City of the terrible nations.* The Church gathered from fierce Gentile nations.

4. *Poor.* Even to CHRIST, Who for our sakes became poor, and to all who follow His humility.

*Heat.* Of affliction. "The enemy shall not be able to do him violence : the son of wickedness shall not hurt him." Ps. lxxxix. 23.

*The terrible ones.* Persecutors, Antichrist, evil spirits.

5. *Bring down.* Quell, stop.

*Strangers.* As ver. 2.

*As the heat.* Even as burning heat in a place without water is wont to abate men's pride and arrogance.

*Even the heat.* Or even as the heat itself is abated by the shadow of a cloud.

6. *Mountain.* The spiritual Sion. The "feast" is the marriage supper of the Lamb, the celebration of the full establishment of CHRIST's kingdom, after the general Resurrection.

*The lees.* Which preserve the strength and flavour of the wine.

7. *In this mountain.* The Gospel was first preached at Jerusalem, and spread from thence through all nations.

*Covering—vail.* Ignorance of Divine things.

8. 1 Cor. xv. 54 : "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." (Comp. Rev. xx. 14 ; xxi. 4.)

*Rebuke.* In that being made in God's image man had become the devil's servant.

for the LORD hath spoken it. **9.** And it shall be said in that day, Lo, this is our GOD ; we have waited for Him, and He will save us : this is the LORD ; we have waited for Him, we will be glad and rejoice in His salvation. **10.** For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under Him, even as straw is trodden down for the dunghill. **11.** And He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim : and He shall bring down their pride together with the spoils of their hands. **12.** And the fortress of the high fort of thy walls shall He bring down, lay low, and bring to the ground, even to the dust.

**10. Hand.** The power, the exhibition of His might and grace.

**Moab.** The enemies of CHRIST, the Moabites being the implacable enemies of Israel.

**11. He shall spread forth His hands.** This may be an allusion to the attitude of the Crucifixion, by which CHRIST destroyed him

that had the power of death. Or "He," &c., may refer to Moab interceding for pardon and striving to save himself, but in vain.

**He shall bring down.** CHRIST shall humble Moab's pride.

**12. Thy walls.** The walls of Moab, all in which the reprobate have trusted.

#### EVENING. Isaiah xxvi.

*This chapter is primarily a song of praise, sung by the Jews on their return to their own land. It is also a hymn of the redeemed, praising God with heart and spirit, acknowledging their errors and God's just judgments, and looking forth with confidence to the Resurrection at the last day.*

**1.** In that day shall this song be sung in the land of Judah ; We have a strong city ; salvation will GOD appoint for walls and bulwarks. **2.** Open ye the gates, that the righteous nation which keepeth the truth may enter in. **3.** Thou wilt keep him in perfect peace, whose mind is stayed on Thee : because he trusteth in Thee. **4.** Trust ye in the LORD for ever : for in the LORD JEHOVAH is everlasting strength : **5.** For He bringeth down them that dwell on high ; the lofty city, He layeth it low ; He layeth it low, even to the ground ; He bringeth it even to the dust. **6.** The foot shall tread it down, even the feet of the poor, and the steps of the needy. **7.** The way of the

**1. In that day.** When the enemies of CHRIST are destroyed, this song shall be sung in the land of the redeemed, the heavenly Jerusalem.

**Strong city.** The Church, whose strength is CHRIST. "Very excellent things are spoken of thee, thou city of God." Ps. lxxxvii. 2.

**2. Open ye the gates.** The LORD speaks to the Angels or the ministers of His Church. Ps. cxviii. 20 : "This is the gate of the LORD :

the righteous shall enter into it." (Comp. Acts ii. 47.)

**3.** Here the Prophet speaks again in his own person to the believers.

**5. Lofty city.** The world, all that exalts itself against God.

**6. The poor.** CHRIST. Ch. xxv. 4.

**Needy.** The Apostles, following their Master's humility : "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." S. Matt. xix. 28.

just is uprightness : Thou, most upright, dost weigh the path of the just. **8.** Yea, in the way of Thy judgments, O LORD, have we waited for Thee; the desire of our soul is to Thy Name, and to the remembrance of Thee. **9.** With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early : for when Thy judgments are in the earth, the inhabitants of the world will learn righteousness. **10.** Let favour be showed to the wicked, yet will he not learn righteousness : in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. **11.** LORD, when Thy hand is lifted up, they will not see : but they shall see, and be ashamed for their envy at the people; yea, the fire of Thine enemies shall devour them. **12.** LORD, Thou wilt ordain peace for us : for Thou also hast wrought all our works in us. **13.** O LORD our GOD, other lords beside Thee have had dominion over us : but by Thee only will we make mention of Thy Name. **14.** They are dead, they shall not live; they are deceased, they shall not rise : therefore hast Thou visited and destroyed them, and made all their memory to perish. **15.** Thou hast increased the nation, O LORD, Thou hast increased the nation : Thou art glorified : Thou hadst removed it far unto all the ends of the earth. **16.** LORD, in trouble have they visited Thee, they poured out a prayer when Thy chastening was upon them. **17.** Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in Thy sight, O LORD. **18.** We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

*9. In the night.* In adversity.  
*Early.* In the morning, i.e. in prosperity.

*Will learn.* The blessed desire GOD to show His vengeance on the wicked in order to lead men to repentance.

**10.** The wicked are not corrected even by benefits.

*Land of uprightness.* The Church, where the HOLY SPIRIT dwells, the pure Word of GOD is preached, and the way of salvation is set forth.

*Behold the majesty.* Either "will not recognise His mysteries and counsels," or "shall never see God." Heb. xii. 14.

**11. Envy.** I.e. of the Jews at the call of the Gentiles, and of the lost souls at the salvation of the just.

*Fire of.* Prepared for.

**12. Phil. ii. 13:** "It is GOD which worketh in you both to will and to do of His good pleasure."

And in the day of Judgment CHRIST shall crown His own works in the righteous with perfect peace.

**13. Other lords.** The world, the flesh, and the devil. Literally, the kings of Syria and Babylon, and the idols whom the Jews worshipped.

**14. They.** The other lords, ver. 13.

**15.** By the destruction of their enemies Thou hast increased the holy people, once small and of no reputation, but they profited by adversity. (See ver. 9.)

**17. In Thy sight.** While Thou didst, as it were, regard our misery unmoved. Here is shown the birth of grace in the heart, effected by the fear of the LORD.

**18.** Without Thy aid all the pains and toil of the Church are nothing. She cannot conquer her enemies, the wicked inhabitants of this world.

19. Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust : for Thy dew is as the dew of herbs, and the earth shall cast out the dead. 20. Come, My people, enter thou into thy chambers, and shut thy doors about thee : hide thyself as it were for a little moment, until the indignation be overpast. 21. For, behold, the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity : the earth also shall disclose her blood, and shall no more cover her slain.

19. *Thy dead.* The dead in CHRIST.

*Together with My dead body.* Referring possibly to CHRIST's own Resurrection, whereby alone we are raised.

*Dust.* "Many of them that sleep in the dust of the earth shall awake." Dan. xii. 2.

*Dew.* As the dew revives plants, and makes the seed cast into the earth grow, so shall God's Spirit (Hos. xiv. 5) revive the dead.

20. God, as it were, speaks to

His Saints, bidding them wait with patience in their appointed resting-place till He has executed vengeance on the sinners, and overthrown the power of the Antichrist.

21. *The earth shall disclose.* These words may be understood of the martyrs who have shed their blood for CHRIST, and cry beneath the altar, "How long, O LORD, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Rev. vi. 10. Comp. Job xvi. 18.

## FOURTH SUNDAY IN ADVENT.

MORNING. Isaiah xxx.

*The trust which the Israelites, contrary to God's command, placed in Egypt (comp. Jer. xlii., xliii.), is a type and a prophecy of the alliance of the Church with the world. The worldly spirit shall pervade the Church, and occasion such evils as their infidelity brought upon the Jews. But there is renewal for all upon true repentance, and the powers of the world shall be destroyed.*

1. Woe to the rebellious children, saith the LORD, that take counsel, but not of Me ; and that cover with a covering, but not of My Spirit, that they may add sin to sin : 2. That walk to go down into Egypt, and have not asked at My mouth ; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt ! 3. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. 4. For his princes were at Zoan, and his ambassadors came to Hanes. 5. They were all

1. *Cover with a covering.* Seek protection from an arm of flesh, not at My inspiration, but of their own motion.

2. *Egypt.* The world. Like the prodigal son who joined himself unto a citizen of "that country."

4. Zoan and Hanes, or Tahpanhes, were chief cities of Egypt, situated in the eastern part of the Delta. The Jews sent ambassadors to these cities to ask help and protection.

ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach. **6.** The burden of the beasts of the south : into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. **7.** For the Egyptians shall help in vain, and to no purpose : therefore have I cried concerning this, Their strength is to sit still. **8.** Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever : **9.** That this is a rebellious people, lying children, children that will not hear the law of the LORD : **10.** Which say to the seers, See not ; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits : **11.** Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. **12.** Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon : **13.** Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. **14.** And He shall break it as the breaking of the potter's vessel that is broken in pieces ; He shall not spare : so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. **15.** For thus saith the LORD GOD, the Holy One of Israel ; In returning and rest shall ye be saved ; in quietness and in confidence shall be your strength : and ye would not. **16.** But ye said, No ; for we will flee upon horses ; therefore shall ye flee : and, We will ride upon the swift ; there-

**6. The burden.** The load or weight of calamities.

**Beasts of the south.** Primarily, the Jews in the south of Judæa, who fled to Egypt ; and then, all those, who, leaving the service of God, lose themselves in the wilderness of this world, and are compared unto the beasts that perish. •Ps. xlix. 20.

**Land.** Literally, the desert between Canaan and Egypt, which was meant to serve as a barrier between the two. Typically, the interval between the Church and the world, where roams the "roaring lion," and where lurks the "old serpent."

**They will carry.** The ambassadors spoken of above will carry.

**7. Concerning this.** Better "to her," i.e. Jerusalem, as in Marg.

**8. Now go.** God speaks to the Prophet.

**10. Thus speak the heretic and**

the worldly man, not in these very words, but virtually, trying to make the law of God square with their own wrong and careless notions.

**11. Cause the Holy One of Israel to cease from before us.** Let us hear no more of God and His holiness. Compare Acts xxiv. 25.

**12. This Word.** The Holy One of Israel. Ver. 11.

**13. Ps. lxii. 3 :** "Ye shall be slain, all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge." Worldliness undermines the Church.

**14. Sherd.** A piece of broken earthenware.

**15. God had showed His people that He would accept their repentance and renewed trust in Him ; but they would not be converted.**

**16. Horses.** A type of the arm of flesh, and therefore forbidden

fore shall they that pursue you be swift. **17.** One thousand shall flee at the rebuke of one ; at the rebuke of five shall ye flee : till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. **18.** And therefore will the LORD wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you : for the LORD is a GOD of judgment : blessed are all they that wait for Him. **19.** For the people shall dwell in Zion at Jerusalem : thou shalt weep no more : He will be very gracious unto thee at the voice of thy cry ; when He shall hear it, He will answer thee. **20.** And though the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers : **21.** And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. **22.** Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold : thou shalt cast them away as a menstruous cloth ; thou shalt say unto it, Get thee hence. **23.** Then shall He give the rain of thy seed, that thou shalt sow the ground withal ; and bread of the increase of the earth, and it shall be fat and plenteous : in that day shall thy cattle feed in large pastures. **24.** The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. **25.** And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. **26.** Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that

to the Jews. Deut. xvii. 16 ; 1 Kings x. 28.

**18. And therefore.** Because of the destruction that threatens you, the LORD's long-suffering will still wait.

**Exalted.** S. John xii. 32 : " And I, if I be lifted up from the earth, will draw all men unto Me." Some explain, " He will be glorified in sparing you."

**19. Shall dwell.** When converted. The Prophet is speaking of the glories that await the Church of God, and thus proves that " blessed are they that wait for Him."

**20. Shall not thy teachers be removed.** For those who are willing to be led by God's Spirit, He will always provide guidance in the visible Church.

**21. A word behind thee.** Recalling thee when thou goest astray.

**23.** So we read that as soon as the prophets of Baal were slain,

God sent rain upon the land of Israel. 1 Kings xviii. 45.

**Rain of thy seed.** "To thy seed." Grace to bring forth the fruit of good works.

**24. Ear.** "Plough," or "till." The children of the kingdom shall be fed with the Bread that came down from heaven, which whoso eateth, shall hunger no more.

**The oxen** represent Prophets and Evangelists : *the young asses*, Gentile converts.

**25. Mountain—hill.** The holy and the righteous.

**Rivers—streams,** of God's grace.

**Slaughter.** Because "many are called, but few chosen."

**Towers.** The powers of the air, the devil and his angels, and proud man likewise.

**26.** The Prophet speaks of the new heaven and the new earth—the Regeneration in which material nature shall participate. "For the earnest expectation of the

the LORD bindeth up the breach of His people, and healeth the stroke of their wound. **27.** Behold, the name of the LORD cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire: **28.** And His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. **29.** Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel. **30.** And the LORD shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest and hailstones. **31.** For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod. **32.** And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will He fight with it. **33.** For Tophet is ordained of old; yea, for the king it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

creature waiteth for the manifestation of the sons of God. . . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 19, 21.

**27. Name of the Lord.** The LORD Himself. These verses mean that God's people need not ally themselves with the world in order to secure their safety, for He Himself will destroy their enemies.

**28. To sift—with the sieve of vanity,** so as to leave nothing behind.

**To err.** As in the case of Sennacherib's army, to which the prophecy primarily refers: "Therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest." Ch. xxxvii. 29. So in the day of Judgment the power of the devil shall be overthrown.

**29. Ye. My obedient people,**

when they see the destruction of their enemies, shall keep, as it were, another Passover for their deliverance. Rev. xv. 3, 4.

**31. Assyrian—which smote with a rod.** The enemies of God's Church who used their power cruelly and oppressively.

**32.** This verse may be thus better translated: "And every place over which the appointed rod [the Assyrian] shall pass, and on which the LORD shall lay it heavily, shall rejoice with tabrets and harps; and with fierce battles shall He fight against it" [the rod].

**33. Tophet.** A type of hell; literally, the valley of Hinnom, near Jerusalem, where the sacrifices used to be offered to Moloch, and where fires were kept burning to consume the filth of the city.

**For the king.** The oppressor of the Church, and the prince of the devils.

#### EVENING. Isaiah xxxii.

*The destruction of the Assyrians was to be followed by the prosperous reign of a righteous prince, a type of Christ. Tribulation is to be expected in the*



*world, but at the coming of the Messiah all is to be changed, man's ruined nature will be renewed, the Spirit shall be given, and God's people shall be safe.*

1. Behold, a king shall reign in righteousness, and princes shall rule in judgment. 2. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. 3. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. 4. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. 5. The vile person shall be no more called liberal, nor the churl said to be bountiful. 6. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. 7. The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right. 8. But the liberal deviseth liberal things: and by liberal things shall he stand. 9. Rise up, ye women that are at ease; hear my voice, ye careless daughters: give ear unto my speech. 10. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. 11. Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. 12. They shall lament for the teats, for the pleasant fields, for the fruitful vine. 13. Upon the land of my people shall come up thorns and briars; yea, upon all the

1. *A king.* That is CHRIST, of Whom Hæzekiah (to whom the chapter primarily refers) is a type.

*Princes.* The Apostles. Comp. S. Matt. xix. 28: "When the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

2. *A man.* The Man, CHRIST JESUS, shall be a shelter in temptation and calamity.

3. *Them that see.* The seers, teachers.

*Them that hear.* The hearers, the taught shall be obedient.

4. *The rash.* The credulous believers of false prophets, or they who are foolish in the knowledge of Divine things.

*Stammerers.* Those who knew not how to praise GOD aright, or who, like the Apostles, being "unlearned and ignorant men," learnt "to speak with other tongues, as the Spirit gave them utterance." Comp. Wisd. x. 21.

5. This verse refers to the discerning of spirits, which was one of the gifts in the Primitive Church. Comp. the case of Ananias and Sapphira, Acts v.; also Acts viii. 22, 23; 1 Cor. xii. 8, 10.

6. S. Matt. xxiii. 13: "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

7. *Instruments.* The means which he uses.

*The needy.* CHRIST, Who for our sakes became poor, and His immediate followers.

9. *Women—daughters.* The cities and synagogues of Judæa are thus named; or else, the Prophet addresses the rich and careless women of the world, telling them of the loss of comforts.

12. *For the teats.* For the lost fertility of the land which once flowed with milk and honey.

houses of joy in the joyous city : **14.** Because the palaces shall be forsaken ; the multitude of the city shall be left ; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks ; **15.** Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. **16.** Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. **17.** And the work of righteousness shall be peace ; and the effect of righteousness quietness and assurance for ever. **18.** And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places ; **19.** When it shall hail, coming down on the forest : and the city shall be low in a low place. **20.** Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

*14. The palaces shall be forsaken.* S. Luke xiii. 35 : " Behold, your house is left unto you desolate." So CHRIST says to His Apostles : " Arise, let us go hence." S. John xiv. 31.

*For ever.* For a long time, limited by the next verse. The expressions refer to Jerusalem being trodden down of the Gentiles.

*15. Until the Spirit.* Referring to the descent of the HOLY SPIRIT on the day of Pentecost. Acts ii.

*Wilderness.* The Gentile world.

*Fruitful field.* Another Israel.

*Forest.* Desolate and barren country. So that the verse means, Until the Gentiles become as Israel, and Israel be reckoned among the Gentiles.

*16. Fruitful field.* I.e. the " wilderness" now become a fruitful field.

*17. Peace.* He shall have peace with God who obeys His commandments.

*18. Peaceable habitation.* The heavenly Jerusalem, the city of peace.

*Dwellings.* Because " in My FATHER'S house are many mansions." S. John xiv. 2.

*19. Hail.* The wrath of God.

*Forest.* As in ver. 15. The chosen people now for their sins become " a forest."

*City.* Jerusalem shall be utterly prostrate.

*20.* The Prophet ends by declaring God's blessing upon those who should labour to gather into one Church both Jew and Gentile.

*That sow.* Viz. the Word of God. S. Luke viii. 11.

*All waters.* Wherever there is hope of increase.

*Ox.* A clean animal, the type of the Jews.

*Ass.* An unclean animal, the type of the Gentiles. The idea is taken from the Eastern custom of causing the ground in the neighbourhood of rivers, while still covered with the annual overflow, to be trodden by beasts in order to loosen it, and then immediately to sow the grain.

## Christmas.

THE SON OF GOD made Man is the idea which the season of Christmas brings before us. And the lesson to be drawn from this truth is, that He has thus renewed our fallen nature, has shown us what that renewed nature can do, and that we also "can do all" that is required of us as regenerate Christians, "through CHRIST Who strengtheneth us." What our duty is may be told in the words of the Baptismal Service: Our profession "is to follow the example of our SAVIOUR CHRIST, and to be made like unto Him, that as He died and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

### THE NATIVITY OF OUR LORD, OR CHRISTMAS DAY.

DECEMBER 25.

MORNING. Isaiah ix. 1—8.

*This chapter in the first instance referred to the invasion of Galilee by the Assyrians under Tiglath-Pileser, from which the Jews were to suffer till the birth of a Child in whose time they should meet with a miraculous deliverance. (ch. vii.) But the chief and complete fulfilment of the prophecy was reserved for the day and the Person of our Blessed Lord.*

1. Nevertheless the dimness shall not be such as was in her vexation, when at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. 2. The people that walked in darkness have

1. It is almost certain that the English version is here at fault. The word translated "did more grievously afflict," ought to be rendered "will honour," or "make glorious;" and the whole passage is better translated thus: "For darkness shall not be upon the land, upon which there is distress; as the former time has dishonoured the land of Zebulun and the land of Naphtali, so shall the time come to honour it, the region on the border of the sea, by the side of the Jordan, Galilee of the Gentiles." (Hengstenberg.)

The prophecy was fulfilled when CHRIST fixed His residence at Ca-

pernaum, and performed many miracles in that neighbourhood. See S. Matt. iv. 14—16, where this passage is quoted.

*Zebulun — Naphtali.* These tribes dwelt "by the sea" of Genesareth. Nazareth pertained to Zebulun, Capernaum to Naphtali.

*Galilee of the nations.* So called because the inhabitants were intermingled with the Gentiles, and being a border land, and far from Jerusalem, it had contracted many Gentile superstitions, and was therefore held in contempt by the stricter Jews. Compare S. John i. 46; vii. 52; S. Matt. xxvi. 69.

2. *The people, &c.* The Galileans.

seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined. **3.** Thou hast multiplied the nation, and hast increased the joy : they joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil. **4.** For Thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. **5.** For every battle of the warrior is with confused noise, and garments rolled in blood ; but this shall be with burning and fuel of fire. **6.** For unto us a Child is born, unto us a Son is given : and the government shall be upon His shoulder ; and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. **7.** Of the

*Light.* Even Him, Who is the Light of the world. S. John viii. 12 ; Isa. xlii. 6 ; Mal. iv. 2.

**3. Multiplied the nation.** By the call of the Gentiles.

*And not increased the joy.* Because the rejection of the Jews was the occasion of the call of the Gentiles. So S. Paul, the Apostle of the Gentiles, says that he has "great heaviness and continual sorrow of heart" for the casting away of his brethren. Rom. ix. 2.

*Harvest.* For the harvest truly was plenteous.

**4. For.** The reason of the people's joy.

*The yoke of his burden.* The heavy yoke of the devil and of sin which Galilee bore.

*Of his shoulder.* I.e. which smote his shoulder.

*Oppressor.* The devil.

*As in the day of Midian.* As in the time of Gideon Thou didst smite the Midianites. Judg. vii. This deliverance took place in Zebulun and Naphtali, and was effected without human power, by the plain interposition of God.

**5. For every, &c.** Gives the reason for comparing CHRIST's victory with the day of Midian.

*But this.* Other battles are waged with tumult and bloodshed, but CHRIST's victory over His enemies shall be a bloodless conquest, won quietly and irresistibly with

the power and strength of a burning fire.

**6. Unto us.** Unto, and among, us men.

*A Child.* "Thy holy Child Jesus." Acts iv. 27.

*Is born.* The Prophet, in his vision, beholds CHRIST as already born in the world. Ch. vii. 14.

*A Son.* The SON of God become Son of Man.

*Is given.* Because He was not ours till given. S. John iii. 16.

*Government.* Of the new kingdom, the Church.

*Wonderful.* In His life, His death, His love, His miracles, in all things. "Great is the mystery of godliness ; God was manifest in the flesh." 1 Tim. iii. 16.

*Counsellor.* The Wisdom of God : "CHRIST is made unto us wisdom." 1 Cor. i. 30.

*The Mighty God.* Equal to the FATHER, as touching His Godhead.

*The Everlasting Father.* Either "Father of the future age," i.e. of the new dispensation, which reaches from His Resurrection even to the end of the world ; or, simply "Eternal," as Father of strength, Father of glory, mean strong, glorious.

*The Prince of Peace.* So "Solomon," a type of CHRIST, means peaceful. Ps. lxxii. 7 : "In His time shall the righteous flourish, yea, and abundance of peace, so long as the moon endureth." So

increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

also Jacob calls the Messiah Shiloh, The Peacemaker. Gen. xlix. 10. Comp. the Angels' hymn at CHRIST's birth, S. Luke ii. 14, and our SAVIOUR's words, "Peace I leave with you, My peace I give unto you." S. John xiv. 27.

7. *Increase.* Ps. ii. 8: "Desire of Me, and I shall give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession." Ps. lxxii. 17: "His Name shall endure for ever: His Name shall remain under the sun among the posterities: which

shall be blessed through Him; and all the heathen shall praise Him."

*Of David.* Comp. S. Luke i. 32.

*Henceforth.* From the Incarnation:

*Zeal.* Either the zeal of God for His honour, which moved Him to fulfil His promise to David: "Of the fruit of thy body shall I set upon thy seat" (Ps. cxxxii. 11); or, the zeal of love, with which "God so loved the world, that He gave His Only-Begotten SON." S. John iii. 16; Tit. ii. 11; iii. 4.

#### EVENING. Isaiah vii. 10—17.

*In the beginning of the reign of Ahaz, King of Judah, Rezin, King of Damascus, and Pekah, King of Israel, invaded Judah with a large army (2 Kings xvi. 1—6). Ahaz, instead of putting his trust in God, sent for aid to the Assyrians. Isaiah is appointed to encourage the King of Judah, and, on his refusing to ask a sign as a pledge of the truth of the Prophet's promise, Isaiah declares that, as truly as the Messiah should be born of a Jewish Virgin, so certain is it that the people and the family from whom He shall descend shall not come to utter ruin. And he further announces that in the time which will elapse between the birth of the Messiah and His arriving at an age to discern between good and evil, (that is, about three years,) Damascus and Samaria shall be overthrown. (2 Chron. xxviii. 5; 2 Kings xv. 29.)*

10. Moreover, the LORD spake again unto Ahaz, saying, 11. Ask thee a sign of the LORD thy GOD; ask it either in the depth, or in the height above. 12. But Ahaz said, I will not ask, neither will I tempt the LORD. 13. And he said, Hear ye now, O house of David; Is it a small thing for you to weary

10. *The Lord spake,* by His prophet Isaiah.

*Ahaz.* A type of the scornful world, which heeds not the blessings offered to it, and seeks strength apart from God.

11. *A sign.* A proof which shall satisfy thyself that the promised deliverance is true.

*Depth—height.* Earth—heaven. As, e.g. the earth opening, or the "sun standing still."

12. *I will not ask.* Ahaz's refusal sprang from stubborn unbelief, not from faith or reverence, though he uses the words of Scripture (Deut. vi. 16) to mask his impiety. So CHRIST was given to a world that would not even ask for Him.

13. *House of David,* all of whom were concerned in the sign which God was about to give. Its effects should be felt by them even then,

men, but will ye weary my GOD also? **14.** Therefore the LORD Himself shall give you a sign; Behold, a Virgin shall conceive, and bear a Son, and shall call His Name Immanuel. **15.** Butter and honey shall He eat, that He may know to refuse the evil, and choose the good. **16.** For before the Child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

though it should not appear for a long time.

*Men—my God.* Ahaz had refused first to believe the prophets; now he rejects the sign that God Himself had offered.

**14. The Lord Himself shall give you a sign.** Such a sign as none but God can give; and they who hereafter shall see this portent shall have proof that all my words are true.

*A virgin.* The Virgin. S. Matt. i. 23. "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the SON of GOD." S. Luke i. 34, 35.

*Immanuel.* GOD with us; GOD in the common nature of all men, and with us to aid and strengthen us. S. John i. 14.

**15. Butter and honey shall He eat.** Though He is "Immanuel,"

yet shall He be true man, and be sustained by infants' food.

*That He may know.* He shall eat that He may grow up to full age. He shall pass through childhood and come to maturity, like the rest of the children of men. "Jesus increased in wisdom and stature." S. Luke ii. 52.

*To refuse the evil, &c.* This is a phrase implying the commencement of moral consciousness, when a child begins to distinguish between right and wrong.

**16. Before the Child shall know.** The Prophet makes the growth of the Messiah from birth to years of discernment the measure of the time that should elapse before the destruction of the enemies of Judah. He therefore means that the event foretold shall happen in about three years.

*The land that thou abhorrest.* Syria and Samaria. Rezin was slain, about one year after this prophecy was delivered, by Tiglath-pileser. 2 Kings xvi. 9. And Pekah was killed by Hoshea in the following year. 2 Kings xv. 30.

## FIRST SUNDAY AFTER CHRISTMAS.

MORNING. Isaiah xxxvii.

*The deliverance of the Jews from the Assyrians, recorded in this chapter, is a type of the deliverance which is wrought for the Church through Christ. The same history is found in 2 Kings xix., and is read there on the Thirteenth Sunday after Trinity, where see notes, and on 2 Kings xviii., (Twelfth Sunday after Trinity.)*

1. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. 2. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. 3. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. 4. It may be the LORD thy GOD will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living GOD, and will reprove the words which the LORD thy GOD hath heard: wherefore lift up thy prayer for the remnant that is left. 5. So the servants of king Hezekiah came to Isaiah. 6. And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed Me. 7. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land. 8. So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. 9. And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, 10. Thus

1. Hezekiah is a type of the Christianized world and of regenerate man.

*Heard it.* Heard the message of Rabshakeh, who had been sent against Jerusalem by Sennacherib, King of Assyria. Ch. xxxvi. 2, &c.

*Rent his clothes,* in grief and horror, because of the blasphemy of Rabshakeh's words. Comp. S. Matt. xxvi. 65.

*Sackcloth.* The garb of mourning and penitence. Hezekiah humbled himself, because he felt that it was in punishment of his own and his people's sin that the Assyrians had been enabled to penetrate to the very gates of Jerusalem.

3. *Thus saith Hezekiah.* Compare Hezekiah's modesty and the boasting of Sennacherib.

*For the children, &c.* A proverbial expression, meaning, "We are in great danger, yet cannot help ourselves."

4. *Remnant.* The ten tribes were already subdued, and most of the cities of Judæa taken.

6. *Me.* God shows that the offence is against Him, and that He will punish for it. It seems that God had revealed the matter to Isaiah, before the messengers arrived.

7. *A blast.* Marg.: "Put a spirit into him," i.e. a spirit of fear and panic, as 2 Tim. i. 7. The *blast* may mean a rumour coming as suddenly and quickly as a wind.

*A rumour.* Viz., the report concerning Tirhakah's invasion, ver. 9.

8. *Returned,* from Jerusalem to his master's camp.

*Libnah.* In the Philistine plain, perhaps the same as the Crusaders' Blanche-garde.

9. *Tirhakah.* I.q. Taracus, the third of the Ethiopian dynasty who reigned over Egypt, but held his court in Ethiopia. Sennacherib went to meet Tirhakah in Egypt, but meantime sent messengers to Hezekiah to induce him to surrender.

shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in Whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. **11.** Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? **12.** Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezep, and the children of Eden which were in Telassar? **13.** Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah? **14.** And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD. **15.** And Hezekiah prayed unto the LORD, saying, **16.** O LORD of hosts, God of Israel, That dwellest between the cherubims, Thou art the God, even Thou alone, of all the kingdoms of the earth: Thou hast made heaven and earth. **17.** Incline Thine ear, O LORD, and hear; open Thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. **18.** Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, **19.** And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. **20.** Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the LORD, even Thou only. **21.** Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD GOD of Israel, Whereas thou hast prayed to Me against Sennacherib king of Assyria: **22.** This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. **23.** Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. **24.** By thy servants hast thou reproached the LORD, and hast said, By the multitude of my

**10.** *Let not thy God.* He had before said to the people, "Let not Hezekiah deceive you" (xxxvi. 14). He now blasphemes God, as if it was beyond the power of the ALMIGHTY to resist his arms.

**12, 13.** *Gozan, &c.* Cities in Mesopotamia and its immediate neighbourhood.

**14.** *Went up.* Against the threats of Sennacherib Hezekiah resorted to his accustomed weapons, prayer and faith.

**16.** *Dwellest between the cherubims.* God is said to dwell between the cherubim, because the Shechinah, the symbol of His Presence in the Temple, rested on the cover of the Ark, which was overshadowed by the wings of the figures of the cherubim. Exod. xxv. 18 sqq.

*Thou art the God.* The Assyrian numbers Thee among the false gods: I know that Thou alone art God of all.

**17.** *Open Thine eyes.* Scripture calls God's long-suffering, sleep. Ps. xlv. 23.

**20.** *Even Thou only.* Hezekiah prays that God would show forth His supreme power by destroying him who had destroyed other nations and their gods.

**22.** *Virgin.* Because she had kept her faith with the One God. Thus the Christian Church, relying upon her heavenly Bridegroom, laughs to scorn the efforts of the adversary.

*Hath shaken her head.* Derrided and threatened.

**24.** *And hast said.* In this and the following verse Isaiah quotes



chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. 25. I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. 26. Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defended cities into ruinous heaps. 27. Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. 28. But I know thy abode, and thy going out, and thy coming in, and thy rage against Me. 29. Because thy rage against Me, and thy tumult, is come up into Mine ears, therefore will I put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest. 30. And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. 31. And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: 32. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the LORD of hosts shall do this. 33. Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. 34. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. 35. For I will defend this city to save it for Mine own sake, and for My servant David's sake. 36. Then the angel of the LORD went forth, and smote in the camp of the Assy-

the substance of what Sennacherib had said by his messengers.

*Carmel.* I.e., "fruitful field."

25. *With the sole.* Wherever my army turned its steps.

26. This is God's answer to the Assyrian's boasting. "Dost thou not know that all that thou hast done has been effected by My permission, and according to My eternal purpose!"

27. *Therefore.* Because I will do it.

29. *Tumult.* Pride, insolence.

*My hook.* I will treat thee as a brute beast which has no understanding. Ps. xxxii. 10: "Be ye not like to horse and mule, which have no understanding, whose mouths must be held with bit and bridle, lest they fall upon thee."

30. God here speaks, by the Prophet, to Hezekiah. The As-

syrians invaded Judea before harvest, and stayed till after seed-time. As the Jews, therefore, could neither gather in their fruits nor cultivate their fields, God promises them a miracle, which should both supply their wants, and satisfy them that all danger from the Assyrians was at an end.

35. *David's sake.* They were saved, not for their own sake, but for the sake of David, that they might have nothing whereof to boast. Ps. cxxxii. 10-18. So S. Mark xiii. 20: "For the elect's sake He hath shortened the days."

36. 2 Chron. xxxii. 21: "And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria. So he returned with shame of face to his own land."

rians a hundred and fourscore and five thousand : and when they arose early in the morning, behold, they were all dead corpses. **37.** So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. **38.** And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword ; and they escaped into the land of Armenia : and Esar-haddon his son reigned in his stead.

*They arose.* That is, the Jews, or the rest of the Assyrians.

**37. Returned.** In this interval

occurred the events mentioned in Tobit i. 18—21.

#### EVENING. Isaiah xxxviii.

*Hezekiah's recovery from mortal sickness is a type and figure of the new life and health which regeneration imparts, and is set before us that we may participate in his song of praise to that God Who has cured the malady of our nature.*

**1.** In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order : for thou shalt die, and not live. **2.** Then Hezekiah turned his face toward the wall, and prayed unto the LORD. **3.** And said, Remember now, O LORD, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore. **4.** Then came the word of the LORD to Isaiah, saying, **5.** Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears : behold, I will add

**1.** The same narrative is found in 2 Kings xx. 1—11.

*In those days.* After the destruction of Sennacherib's army.

*Sick unto death.* Perhaps in order to prevent him from becoming too much elated by the wonderful defeat of the Assyrians.

*Set thine house in order.* Ecclus. xxxiii. 23 : "At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance." Comp. 2 Sam. xvii. 23.

*For thou shalt die.* Thy sickness, naturally regarded, is mortal. It seems to have been God's will that Hezekiah should die at this time, had it not been for his prayer. It may be that the LORD foresaw some evil that would arise to him from the lengthening of his life. And, indeed, it was after his recovery that he begat the

wicked Manasseh, and fell into the sins of pride and ingratitude. 2 Chron. xxxii. 25.

**3. In truth, &c.** Hezekiah refers to his public life as king, which had been, as he says, true and good. See 2 Kings xviii. 3—5. Comp. 1 S. John iii. 21, 22.

*Wept sore.* From the natural fear of death, but chiefly because, as he had yet no son, the kingdom would not descend to his seed, nor the promised MESSIAH be born of his family. Hezekiah does not pray in words for a longer life.

**4. 2 Kings xx. 4 :** "It came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him."

**5. I will add.** Comp. Jonah iii., where God, after bidding the prophet proclaim the destruction of

unto thy days fifteen years. **6.** And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. **7.** And this shall be a sign unto thee from the LORD, that the LORD will do this thing that He hath spoken; **8.** Behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down. **9.** The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: **10.** I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. **11.** I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world. **12.** Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: He will cut me off with pining sickness: from day even to night wilt Thou make

Nineveh in forty days, on the repentance of the people, turned from His fierce anger, "and repented of the evil, that He had said He would do unto them, and did it not." In the sickness and recovery of Hezekiah we may, doubtless, see a figure of CHRIST's Death and Resurrection.

**6. Deliver.** I. e., finally, from any further invasion. So man's day of grace is extended for the elect's sake, and the Church is delivered from the fear of her enemies.

**7.** Before this verse ver. 22 may be introduced, and the fuller narrative from 2 Kings xx.: "And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that He hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees."

**8. Shadow of the degrees.** I. e., shadow made on, or shown by, the degrees. Whether these de-

grees marked hours, or some other definite space of time, cannot now be known. The miracle is like that in Joshua (x. 12, 13), and shows that the universe is in the hand of God, and that the chosen people are the lords of creation. The particular way in which the miracle was effected, whether by refraction or other means, is not told, and cannot be known. Comp. 2 Chron. xxxii. 31.

*The sun returned.* The Bible uses the language of common experience, such as would be generally intelligible.

**9. The writing.** The title of Hezekiah's song of thanksgiving.

**11. I shall not see the Lord.** I. e., as in Ps. xxvii. 13: "The goodness of the LORD in the land of the living." I shall no more hold communion with God in this mortal life.

**12. Mine age.** I. e., life. Or, "my tabernacle," or "habitation." Comp. 2 Cor. v. 4.

*I have cut off.* By my sins. So Judas Iscariot is said to have "purchased a field with the reward of iniquity." Acts i. 18. Or, I am compelled by disease to "cut off."

*With pining sickness.* Marg.: "from the thrum." Thrums are the threads which fasten the web

an end of me. **13.** I reckoned till morning, that, as a lion, so will He break all my bones: from day even to night wilt Thou make an end of me. **14.** Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me. **15.** What shall I say? He hath both spoken unto me, and Himself hath done it: I shall go softly all my years in the bitterness of my soul. **16.** O LORD, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me, and make me to live. **17.** Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back. **18.** For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. **19.** The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth. **20.** The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD. **21.** For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. **22.** Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

to the weaver's beam. "Thou wilt cut off my life, as the weaver cuts his threads."

**13.** *I reckoned.* I expected death. I thought at night that God would surely take my life from me in the morning.

*From day even to night.* Between morning and night.

**14.** *Like a crane.* Like a young bird trembling in its nest.

*With looking upward.* Ps. cxxi. 1: "I will lift up mine eyes unto the hills, from whence cometh my help."

*O Lord.* I said, "O LORD, I am oppressed."

*Undertake for me.* Be surety for me. Ps. cxix. 122: "Be surety for Thy servant for good." (Bible version.) He cries to CHRIST to be his ransom.

**15.** Here begins Hezekiah's thanksgiving, the former part of the song having described his thoughts at the near approach of death.

*Spoken.* Promised.

*I shall go softly.* I shall be humble.

**16.** *By these things.* By such acts of power and mercy as Thou hast showed me.

*Is the life of my spirit.* I too am now living.

**18.** *For the grave, &c.* Ps. vi. 5: "In death no man remembereth Thee; and who will give Thee thanks in the pit?" Comp. Ps. xxx. 9, 10.

*Praise.* I.e., by public worship. Ver. 19, 20.

*Thy truth.* The fulfilment of Thy promises concerning the destruction of enemies, and the birth of the MESSIAH from my offspring.

**20.** *We will sing.* Hezekiah probably composed this song for the public worship of the temple, whence it was introduced into the service of the Christian Church.

**21.** *Figs.* God used natural means to recover Hezekiah, giving to them sufficient efficacy for the purpose.

**22.** This request was made before the prophet's answer in verse 7. See 2 Kings xx. 8.

## SECOND SUNDAY AFTER CHRISTMAS.

MORNING. Isaiah xli.

*This chapter relates primarily to the deliverance of the Jews from the Babylonish captivity under Cyrus; a manifestation of the power of God which should teach idolatrous nations the vanity of idol-worship, and be to the Jews the prelude of future prosperity. The essential difference between the Lord our Righteousness and false gods is pointed out, and the Great Deliverer, of Whom Cyrus was a type, is promised, and His victory over heathendom announced.*

1. Keep silence before Me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. 2. Who raised up the righteous man from the east, called him to His foot, gave the nations before him, and made him rule over kings? He gave them as the dust to his sword, and as driven stubble to his bow. 3. He pursued them, and passed safely; even by the way that he had not gone with his feet. 4. Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am He. 5. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. 6. They helped every one his neighbour; and every one said to his brother, Be of good courage. 7. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved. 8. But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. 9. Thou whom I have taken from

1. God calls the heathen to an argument respecting the ability of their gods to deliver their worshippers.

*Islands.* Gentile nations: so "the people" in the next clause.

*Renew their strength.* Gather their strongest arguments.

2. *The righteous man.* Either Abraham, the type of the covenanted people, or Cyrus, as chap. xli. 11: "Calling a ravenous bird from the East, the man that executeth My counsel from a far country." So CHRIST, the Sun of Righteousness, arose in the East, and said, "Lo, I come to do Thy will, O God." Ps. xl. 7, 8.

*Called him to His foot.* I.e., to follow Him.

3. *By the way.* He went out, not knowing whither he went.

4. *Calling.* Controlling, ordering.

*With the last.* Still the same and unchangeable. Rev. i. 8: "I am Alpha and Omega, the beginning and the ending, saith the LORD, Which is, and Which was, and Which is to come, the ALMIGHTY."

5. The nations in their distress flee to their idols for help.

*Drew near together, and came,* to resist.

7. They made new idols.

8. God comforts Israel with the promise of deliverance, addressing no less the spiritual Israel, who are the true children of Abraham.

*Chosen.* "O ye seed of Abraham His servant: ye children of Jacob His chosen." Ps. cv. 6.

*Friend.* "He was called the friend of God." S. James ii. 23. Comp. 2 Chron. xx. 7.

the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have chosen thee, and not cast thee away. **10.** Fear thou not; for I am with thee: be not dismayed; for I am thy GOD: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. **11.** Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish. **12.** Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. **13.** For I the LORD thy GOD will hold thy right hand, saying unto thee, Fear not; I will help thee. **14.** Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel. **15.** Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. **16.** Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel. **17.** When the poor and needy seek water, and there is none, and their tongues faileth for thirst, I the LORD will hear them, I the GOD of Israel will not forsake them. **18.** I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. **19.** I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the

**9.** *From the ends of the earth.* From Ur of the Chaldees.

*Chief men.* Perhaps better rendered "extremities."

**10.** *With thee.* So CHRIST is with the spiritual Israel "always, even unto the end of the world." S. Matt. xxviii. 20.

*Right hand of My righteousness.* Of the SAVIOUR, the LORD JESUS CHRIST.

**14.** *Worm Jacob.* Humble and despised. Thus CHRIST speaks of Himself in the 22nd Psalm: "As for Me, I am a worm, and no man: a very scorn of men, and the outcast of the people." Ver. 6.

*Men.* Marg.: "Few men." "Fear not, little flock." S. Luke xii. 32.

**15.** *Threshing instrument.* This was a kind of rough wain, which had wheels armed with iron teeth. It was dragged by oxen over the wheat laid upon the threshing floor, and not only separated the grain from the chaff, but likewise

cut the straw from the ear. So the Gospel shall triumph over all obstacles, and overcome spiritual wickedness in high places (*mountains—hills.*)

**16.** *Fan.* Winnow.

**17.** GOD promises Israel great prosperity, which shall be accomplished only in the times of the Messiah, and which shall spread to alien nations.

*Poor and needy.* Not only the suffering Jews, but Gentiles also, who are truly needy, because they have not received the riches of prophecy, nor the knowledge of the truth.

**18.** *Rivers.* Supplies of grace.

*Wilderness.* Heathendom.

**19.** *Cedar.* By the trees various Christian graces are meant. "Moreover even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of GOD." Baruch v. 8. *Cedar,* love of life eternal; *shittah,* a thorny tree, contrition; *myrtle,*

desert the fir tree, and the pine, and the box tree together: **20.** That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. **21.** Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. **22.** Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. **23.** Show the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. **24.** Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. **25.** I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon My Name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. **26.** Who hath declared from the beginning, that we may know? and before-time, that we may say, He is righteous? yea, there is none that showeth, yea, there is none that declareth, yea, there is none that heareth your words. **27.** The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. **28.** For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. **29.** Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

compassion; *oil*, or *olive tree*, mercy; *fir*, heavenly contemplation; *pine*, almsdoing; *box*, faith ever fresh and green.

**21.** God again addresses the worshippers of idols, and challenges them to prove that their gods are able to foretell the future.

*King of Jacob.* That God Who is really King and Ruler of Israel.

**22.** *The former things.* What is to happen first, the order and series of events.

**24.** *Ye.* Idols.

**25.** *I have raised up.* God speaks of the future as past.

*One from the north.* Cyrus, in that he came from Media to attack Babylon. He was born in Persia, and was a Persian by his

father's side: hence he is said to come from "the East," and "the rising of the sun."

*Call upon My Name.* Ezra i. 2: "Thus saith Cyrus, king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem."

**26.** *Who?* of you idols.

*He is righteous.* Rather, "It is true."

**27.** *The First.* The One only God. Or it may be translated, "I first said to Zion." I was He Who first foretold the event.

**28.** *No man.* Comp. ch. lix. 16; i. 2. The prophet concludes that none of the false gods or false prophets could "answer a word."

#### EVENING. Isaiah xliii.

*The subject is still the promised deliverance from Babylon, merging into the spiritual deliverance effected by the Messiah, the type and the antitype being mingled together.*

1. But now thus saith the LORD That created thee, O Jacob, and He That formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. 2. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. 3. For I am the LORD thy God, the Holy One of Israel, thy SAVIOUR: I gave Egypt for thy ransom, Ethiopia and Seba for thee. 4. Since thou wast precious in My sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. 5. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; 6. I will say to the north, Give up; and to the south, Keep not back: bring My sons from far, and My daughters from the ends of the earth; 7. Even every one that is called by My Name: for I have created him for My glory, I have formed him; yea, I have made him. 8. Bring forth the blind people that have eyes, and the deaf that have ears. 9. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring

1. *Created—formed.* Created thy substance and gave thee thy form, even His own image. The whole passage applies also to the spiritual Israel, who are bidden not to fear persecution and affliction, because CHRIST is with them alway, even unto the end of the world.

*I have called thee by thy name, viz., Thou art Mine.* This refers to Israel's election as God's peculiar people. 1 S. Pet. ii. 9.

2. *Waters.* As the Red Sea.

*Rivers.* As Jordan. "We went through fire and water, and Thou broughtest us out into a wealthy place." Ps. lvi. 11.

*Fire.* As in the case of the three children in the burning fiery furnace. Dan. iii. 25, 27. Fire and water also mean temptation, calamity, and persecution, in which true believers are upheld by the grace of God.

3. *I gave Egypt.* The Egyptians were destroyed that Israel might be saved; an illustration of the law of sacrifice. Prov. xi. 8: "The righteous is delivered out of trouble, and the wicked cometh in his stead." Where see note.

*Seba.* A province of Ethiopia, afterwards named Meroe. It was

conquered by Cambyases, sharing the fate of Ethiopia. Sennacherib was drawn away from Judæa by his invasion of Ethiopia. Chaps. xxxvii.; xx.

4. *Will I give men for thee.* God raises up and destroys nations, as it may best promote the welfare of His Church.

5. *Thy seed.* Not only the scattered Jews, but all those from among the Gentiles who should believe on the Messiah.

7. *Called by My Name.* A child of God; so Christians are called by the Name of CHRIST.

8. *Bring forth.* Addressed first to Cyrus, and secondarily to the Messiah.

*Blind—deaf.* Viz., the Jews, hitherto obstinate and perverse. Acts xiii. 46: "It was necessary that the word of God should first have been spoken unto you." Comp. S. Matt. x. 6. Others refer the words to the Gentiles. But see ch. xlii. 19.

9. The Prophet asserts that none of the heathen gods could predict the future, or foretell His purpose respecting the Messiah.

*Former things.* See note ch. xli. 22.



forth their witnesses, that they may be justified : or let them hear, and say, It is truth. 10. Ye are My witnesses, saith the LORD, and My servant whom I have chosen : that ye may know and believe Me, and understand that I am He : before Me there was no GOD formed, neither shall there be after Me. 11. I, even I, am the LORD ; and beside Me there is no saviour. 12. I have declared, and have saved, and I have showed, when there was no strange god among you : therefore ye are My witnesses, saith the LORD, that I am GOD. 13. Yea, before the day was I am He ; and there is none that can deliver out of My hand : I will work, and who shall let it ? 14. Thus saith the LORD, your Redeemer, the Holy One of Israel ; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. 15. I am the LORD, your Holy One, the Creator of Israel, your King. 16. Thus saith the LORD, Which maketh a way in the sea, and a path in the mighty waters ; 17. Which bringeth forth the chariot and horse, the army and the power ; they shall lie down together, they shall not rise : they are extinct, they are quenched as tow. 18. Remember ye not the former things, neither consider the things of old. 19. Behold, I will do a new thing ; now it shall spring forth ; shall ye not know it ? I will even make a way in the wilderness, and rivers in the desert. 20. The beast of the field shall honour Me, the dragons and the owls : because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen. 21. This people have I formed for Myself ; they shall show forth My praise. 22. But thou hast not called upon Me, O Jacob ; but thou hast been weary of me, O Israel. 23. Thou hast not brought Me the small cattle of thy burnt-offerings ; neither

*Witnesses. Prophets.*

10. Ye, Israelites, are witnesses that I am GOD Almighty ; and so also is *My servant* (xlii. 1) CHRIST, to Whom all prophecy looks forward. Comp. Rom. x. 4, 2 Cor. i. 20.

*No God formed.* GOD is self-existent, original, independent.

12. *When there was no, &c.* I.e., When you had no strange god among you, to whom you could refer My works.

13. *Let it.* Marg. : "Turn it back." Hinder it.

14. *Sent.* I.e., Cyrus and his armies. So CHRIST was sent into the world.

*Ships.* The Chaldeans gloried in the river which washed the walls and ran through the city of Babylon. Cyrus diverted the course of the river, and entered the town by its bed.

15. *Creator of Israel.* The founder of the New Israel, the Church of CHRIST.

16. GOD commemorates past

benefits, as the deliverance from Egypt, in order to confirm His promises for the future.

18. The LORD promises some deliverance much greater than any former mercy, viz., primarily the return from Babylon, and then the Redemption wrought by CHRIST.

19. *Way in the wilderness.* Salvation in the Gentile world.

*Rivers.* The waters of grace, or Apostolic preaching.

20. *Beast, &c.* The heathens. "Praise the LORD upon earth : ye dragons and all deeps . . . beasts and all cattle : worms and feathered fowls." Ps. cxlviii. 7, 10.

21. *This people.* These Gentiles, who were as beasts before Me, I have made into a faithful people. S. Matt. iii. 9.

22. GOD excludes all notion of merit on their part, showing that their deliverances were acts of unmerited favour.

23. *The small cattle.* Marg. : "Lambs, or kids."

hast thou honoured Me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. **24.** Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices: but thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities. **25.** I, even I, am He That blotteth out thy transgressions for Mine own sake, and will not remember thy sins. **26.** Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified. **27.** Thy first father hath sinned, and thy teachers have transgressed against Me. **28.** Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

*Caused thee to serve.* I have not demanded such offerings as would be burdensome to you. See ver. 24.

**24. Sweet cane.** Used in incense, and imported from Arabia. Exod. xxx. 7, 23.

*Made Me to serve.* Oppressed Me. So CHRIST took upon Him the form of a servant, on account of our sins.

**25. For Mine own sake.** Not for your merits, but for My love and mercy.

**26.** God bids them reply if they can. Comp. Mic. vi. 3, 4; Ps. li. 4.

**27.** God shows that they have

no answer. It was of His own free mercy that He saved them.

*First father.* All thy ancestors, e.g., in the wilderness; or Abraham, in worshipping idols, Josh. xxiv. 2; in doubting about the truth of the promise, Gen. xv. 8; and in denying his wife, Gen. xii. 11; xx. 2. But it may refer collectively to the chief priests, whose character had been ungodly.

*Teachers.* Either Moses and Aaron (See Numb. xxvii. 14), or generally "priests."

**28. Profaned.** Suffered to be profaned by the Babylonians.

## Epiphany.

EPIPHANY denotes the manifestation, or showing forth, of CHRIST to the Gentiles in addition to the Jews; the revelation to all men of Him Who was from the beginning the Author of man's salvation. And the Lessons are chiefly occupied with showing who are the subjects of the new kingdom, which JESUS CHRIST established. The glorious prophecies of Isaiah point out what the world shall be when all its kingdoms shall have become the "kingdom of our LORD and of His CHRIST," and meantime call upon us to obey the laws of the Gospel, and to value its high privileges.

### THE EPIPHANY, OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

JANUARY 6.

MORNING. Isaiah lx.

*This chapter sets forth the glory of the Christian Church when the Gentiles are converted to the true religion. The spiritual Zion is bidden to give that light*

to others which she herself has received; the conversion of the world is foretold, and the blessed time when God's purpose to His Church shall be fulfilled.

1. Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee. 3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. 4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. 5. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. 6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold

1. *Arise*, from thy affliction or thy sleep. It is addressed to the Church of CHRIST. Rom. xiii. 11, 12; Eph. v. 14.

*Shine*. Be the enlightener of others.

*Thy light*. He Who is the Light of the world. S. John viii. 12.

*Glory of the Lord*. The Shechinah, the token of the Divine Presence, which once rested upon the Tabernacle and the Temple, is now risen like the sun upon the spiritual Zion, and dwells therein. The star which led the magi to CHRIST may also be adumbrated.

2. *Darkness*. Sin, ignorance, and unbelief.

*The Lord*. The "Sun of righteousness." Mal. iv. 2.

3. *Shall come*. As the three Eastern magi, following the star, came to CHRIST.

4. *Sons*. We are the sons who have come from far. Ephes. ii. 13: "Now in CHRIST JESUS ye who sometimes were far off are made nigh by the Blood of CHRIST."

*Daughters — nursed*. Weak members shall be tenderly cared for in the Church. 1 Thess. ii. 7: "We were gentle among you, even as a nurse cherisheth her children."

5. *Flow together*. "Overflow" with joy, or with the abundance of spiritual offspring.

*Shall fear*. Shall be awestruck.

*Be enlarged*. Shall swell with delight.

*Abundance of the sea*. The wealth and multitudes of distant nations.

*Forces*. Marg.: "The wealth." Perhaps "the mighty nations."

6. *Camels—dromedaries*. The wealth and merchandise of Arabia shall be tributary to the Church. Midian was a son of Abraham and Keturah; Ephah was the eldest son of Midian. The names of the heathen nations nearest to Israel are used to denote heathens generally.

*Sheba*. Probably in Abyssinia, whence the queen of that country came to visit Solomon; a type of the Gentile world coming to CHRIST. Ps. lxxii. 9, 10; "They that dwell in the wilderness shall kneel before Him: His enemies shall lick the dust. The kings of Tharsis and of the isles shall give presents. The kings of Arabia and Saba shall bring gifts." This was partially fulfilled by the offerings of the wise men on this day. S. Matt. ii. 11.

*Gold—incense*. The gold, of

and incense; and they shall show forth the praises of the LORD. **7.** All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the house of My glory. **8.** Who are these that fly as a cloud, and as the doves to their windows? **9.** Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the Name of the LORD thy God, and to the Holy One of Israel, because He hath glorified thee. **10.** And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee. **11.** Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. **12.** For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. **13.** The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet

faith; the incense, of sacrifice and devotion.

**7. Kedar — Nebaioth.** These were the sons of Ishmael, and the fathers of a wandering tribe who dwelt in Arabia Deserta. The meaning is, that there shall no longer be any distinction between clean and unclean, between high and low: all shall offer acceptable service in the Christian Church, when "the desire of all nations shall come, and" God "shall fill this house with glory," (Hag. ii. 7,) and the very body of man is sanctified by being joined unto God.

**8. As a cloud.** Swiftly, or in great multitudes, as Heb. xii. 1.

**Doves.** True believers are well compared to doves, from their love, gentleness, and harmlessness. S. Matt. x. 16: "Be ye wise as serpents, and harmless as doves."

**Windows.** Their dove-cotes, which the Church is.

**9. The isles.** Heathen nations.

**Ships of Tarshish.** The commerce of the world shall aid in carrying the Gospel abroad.

**First, among the first, zealously.**

**Silver—gold.** Not only their material wealth, but eloquence and wisdom.

**10. Sons of strangers — their kings.** As Cyrus and Darius gave means for the rebuilding of Jerusalem, so Gentile kings and princes shall defend and serve the Church.

**I smote thee.** God punished the Jewish Church once, but the call of the Gentiles shall prove its salvation.

**11. Open.** Because now there will be no enemy to fear, and so many are pressing in from all quarters. "And the gates of it [the heavenly city] shall not be shut at all by day." Rev. xxi. 25.

**Forces of the Gentiles.** See ver. 5. Rev. xxi. 26: "They shall bring the glory and honour of the nations into it." The Church is Catholic. S. Matt. xxviii. 19: "Go ye, and teach all nations, baptizing them."

**13. Glory of Lebanon, &c.** The noblest men, and the choicest products, among heathen nations. The allusion is to the materials of Solomon's temple.

**Place of My feet.** The militant Church, the footstool of God's feet. 1 Chron. xxviii. 2; Ps. cxxxii. 7.

glorious. 14. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. 15. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. 16. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy SAVIOUR and thy Redeemer, the mighty One of Jacob. 17. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. 18. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. 19. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. 20. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. 21. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified.

14. Like her LORD, the Church shall be honoured by those who once persecuted and despised her. Ps. cx. 1: "The LORD said unto my LORD: Sit Thou on My right hand, until I make Thine enemies Thy footstool."

*Zion.* When the fulness of the Gentiles shall have come in, all Israel shall be saved (Rom. xi. 26), and the Church shall be triumphant in heaven.

15. *Went through thee.* Lam. i. 4: "The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate." The verse may refer to the early beginnings of the Christian Church.

16. *Suck the milk, &c.* Gentile kings shall contribute to support and sustain thee. Ch. xlix. 23.

17. Everything in the Church shall have new grace, and shall minister to holy uses. Even the ignorant and unfeeling among men will become precious and serviceable to God's glory. Compare the description of New Jerusalem, Rev. xxi., and 1 Kings x. 27.

*Exactors.* Magistrates or Bi-

shops. "I will give thee peaceful officers and righteous prelates."

18. *Salvation.* Even JESUS, the SAVIOUR.

*Praise.* That all who enter in may praise the LORD.

19. This and the verses following refer chiefly to the Heavenly New Jerusalem, though they also teach that the light of the Church shall never be put out. Rev. xxi. 23: "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxii. 5.

20. *Shall be ended.* Rev. xxi. 4: "God shall wipe away all tears from their eyes," &c. "Blessed are they that mourn, for they shall be comforted." S. Matt. v. 4.

21. *All righteous.* Rev. xxi. 27: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie." The final separation shall then have been made.

*My planting.* Ps. xcii. 12:

22. A little one shall become a thousand, and a small one a strong nation : I the LORD will hasten it in His time.

"Such as are planted in the house of the LORD shall flourish in the courts of the house of our God." 1 Cor. iii. 9. *The branch* is in apposition with *they*.

22. Compare our LORD's para-

bles of the grain of mustard seed and the leaven. S. Matt. xiii. 31—33.

*His time.* The Messiah's time. Or "its," i.e., the Church's, in "the fulness of time." Gal. iv. 4.

#### EVENING. Isaiah xlix.

*The Messiah is here introduced as Himself speaking, and announcing the office and design of His mission. He shows that He was foreordained for this purpose, and that though His work would seem to lack success owing to His rejection by the Jews, yet He should enlighten and bless all the nations of the world, being Himself the Head of the new kingdom and the Mediator of the New Covenant.*

1. Listen, O isles, unto Me ; and hearken, ye people, from far ; The LORD hath called Me from the womb ; from the bowels of My Mother hath He made mention of My Name. 2. And He hath made My mouth like a sharp sword ; in the shadow of His hand hath He hid Me, and made Me a polished shaft ; in His quiver hath He hid Me ; 3. And said unto Me, Thou art My servant, O Israel, in Whom I will be glorified. 4. Then I said, I have laboured in vain, I have spent My strength for nought, and in vain : yet surely

1. *Listen.* The Messiah has been rejected by His Own peculiar people, and now calls upon the heathen to receive the offered salvation.

*Isles.* Distant lands.

*Womb.* I am one from among you, born of a woman as you were, but named of God before I was conceived in the womb. S. Luke i. 31 ; S. Matt. i. 21. So S. Paul, to show that he had not intruded unlawfully into the Apostolic office, says, "God, Who separated me from my mother's womb, and called me by His grace." Comp. Jer. i. 5.

2. *Mouth.* Words, discourse. CHRIST's words should pierce the heart like a sword. Rev. i. 16 : "Out of His mouth went a sharp twoedged sword." Comp. Heb. iv. 12.

*Hid.* CHRIST was hidden in the

Divine foreknowledge till the appointed time. Or it may allude simply to the Divine protection. S. Luke i. 35.

*Shaft.* As the arrow pierces the outward man, so CHRIST shall pierce the heart of the inner man.

3. *Servant.* He "took upon Him the form of a servant." Phil. ii. 7.

*Israel.* I.e., Messiah, called Israel, because He is one with His people, or the Head of the spiritual people of God.

*Glorified.* By showing My love for man. S. John xvii. 4 : "I have glorified Thee on the earth : I have finished the work which Thou gavest Me to do."

4. *In vain.* The Messiah speaks of the little fruit of His work among the Jews. "He came unto His Own, and His Own received Him not," S. John i. 11.

My judgment is with the LORD, and My work with My GOD. 5. And now, saith the LORD That formed Me from the womb to be His servant, to bring Jacob again to Him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and My GOD shall be My strength. 6. And He said, It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth. 7. Thus saith the LORD, the Redeemer of Israel, and His Holy One, to Him Whom man despiseth, to Him Whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD, That is faithful, and the Holy One of Israel, and He shall choose Thee. 8. Thus saith the LORD, In an acceptable time have I heard Thee, and in a day of salvation have I helped Thee: and I will preserve Thee, and give Thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; 9. That Thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways,

*My work.* Marg.: "reward." I have committed My cause to God, and He will give Me the reward of My labours.

5. *Saith.* What JEHOVAH said is found in ver. 6; "It is a light thing," &c.

*Though Israel be not.* Better: "But Israel was not gathered." Israel, to whom CHRIST was first sent, rejected Him; yet, as He enjoyed the high favour and protection of God, He received the glory of being the SAVIOUR, not of the Jews only, but of the Gentiles also. Comp. Acts xiii. 46, 47.

6. *It is a light thing.* The conversion of the chosen Israelites alone would be too small a reward for Thee.

*Preserved of Israel.* Those who were converted from among the Jews.

*Light.* S. Luke ii. 32: "A light to lighten the Gentiles." The passage is quoted by S. Paul (Acts xiii. 47) to show that the Messiah was destined to be the SAVIOUR of the heathen.

7. *Despiseth.* Ch. liii. 2, 3. The same terms are applicable to CHRIST's early followers. S. Luke xxi. 17; S. John xvi. 2.

*The nation.* I.e. the Jews.

*Servant of rulers.* CHRIST submitted Himself to earthly magistrates and governors, though He Himself was King of kings.

*Shall see.* Viz. the fulfilment of the Divine promise.

*Arise,* from their seats to show Him honour. Ps. lxxii. 11: "All kings shall fall down before Him: all nations shall do Him service."

8. The work of redemption is here supposed to be completed. JEHOVAH is still speaking to the Messiah.

*Acceptable time.* A time of grace and mercy. This is quoted by S. Paul, 2 Cor. vi. 2.

*Covenant.* CHRIST is called the Covenant, because the new covenant to be made with the spiritual Israel depended on Him, and was to be ratified by Him. Ch. xlii. 6.

*Establish the earth.* A metaphor taken from the recultivation of the land after the return from captivity.

9. *Prisoners.* Those who are "holden with the cords of their sins." Prov. v. 22.

*Show yourselves.* Come out of the darkness of sin, and reveal the inward light which CHRIST has given you.

*Ways—high places.* Without

and their pastures shall be in all high places. **10.** They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He That hath mercy on them shall lead them, even by the springs of water shall He guide them. **11.** And I will make all My mountains a way, and My highways shall be exalted. **12.** Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim. **13.** Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted His people, and will have mercy upon His afflicted. **14.** But Zion said, The LORD hath forsaken me, and my LORD hath forgotten me. **15.** Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. **16.** Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me. **17.** Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. **18.** Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. **19.** For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. **20.** The children which thou shalt have, after thou hast

going out of their road they shall be fed with grace and true doctrine. Hindrances to salvation shall be removed. "The LORD is my shepherd: therefore can I lack nothing." Ps. xxiii.

**10.** This is similar to the account of the bliss of the redeemed in Rev. vii. 16, 17. All their spiritual wants shall be supplied.

*Heat.* Of natural desires.

*Sun.* Of persecution. Comp. Ps. cxxi. 6; 1 Cor. x. 13; 2 Cor. iv. 8—10.

**11.** I will remove all hindrances from their path, and no difficulty shall be too great for them to overcome. Ch. xl. 4. The counsels of perfection shall be opened to them.

**12.** Converts shall come in from every quarter of the globe.

*From far.* From the East.

*Sinim.* "From the south country."

**13.** The powers of heaven and earth, or Angels and men, are called upon to rejoice at the extension of Messiah's kingdom.

**14.** *Zion.* The people of God, the congregation of saints. The

language applies to the Church in times of distress and persecution.

**15.** *Not forget thee*, who art My Body, the Church of which I am the Head.

**16.** *I have graven thee.* CHRIST proves that He forgets not His Church by calling to mind what He suffered for her; how His Hands were pierced through for her sake. The expression probably alludes in the first sense to the custom of puncturing the skin with some sign or representation of the temple, a practice still observed by pilgrims to the Holy Land.

**17.** *Shall make haste.* I.e., to rebuild thee. As they were Jews who caused the destruction of Zion, so from Jerusalem sprang those who restored her.

**18.** *Thou shalt—clothe thee.* Zion, the once widowed city, shall by the accession of the Gentiles be graced with new inhabitants, as a bride is decked with her ornaments and marriage garments.

**20.** The Church shall fill the place of the unbelieving Jews by a new and numerous offspring ga-





My servant; and Israel, whom I  
I thee, and formed thee  
I will pour My Spirit upon thy  
I will pour water upon him that  
courses. And they shall spring up  
by the Lord's name. One shall say, I am  
the Lord, and I am King of Israel, and his  
surname himself be  
ancient people shall declare it, and set  
unto them? and the things that a  
that time, and beside  
a sworn imaged? have declared it? ye  
profit; and yea, there is no God  
may be ashamed. they are their own witne  
last sin. 10. Who hath for

two great  
that the  
his elec

in His  
each in her  
Christ or

alous ser-

38, 39 :

Me, as the  
out of his  
of living  
He of the  
believe on

Gentile  
and with-

born again  
in Holy

will be like a  
water-side :  
his fruit in

the won-  
Church.

By the name of Ja  
baptized and call him  
tian, and glory in the

Subscribe. Shall si  
confession of faith, a  
of his nationality, b  
light to call himself a

6. The Gentiles cor  
the Lord is the true  
revealed Himself as  
note ch. xli. 4.

No God. Because  
is one God with the  
the HOLY SPIRIT.

7. Who shall fore  
range the future, as  
from the time when I  
Israelites as My peop

Let them. The idols  
8. From that time  
appointed the ancie  
Ver. 7.

9. Delectable things  
as being made of pr  
rials and highly vene

That they may be as  
exposure of the folly  
should lead us to cons  
we Christians do not  
up idols in our hearts,  
creature more than

lost the other, shall say again in thine ears, The place is too strait for me : give place to me that I may dwell. **21.** Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro ? and who hath brought up these ? Behold, I was left alone ; these, where had they been ? **22.** Thus saith the LORD GOD, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people : and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. **23.** And kings shall be thy nursing fathers, and their queens thy nursing mothers : they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet ; and thou shalt know that I am the LORD : for they shall not be ashamed that wait for Me. **24.** Shall the prey be taken from the mighty, or the lawful captive delivered ? **25.** But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered : for I will contend with him that contendeth with thee, and I will save thy children. **26.** And I will feed them that oppress thee with their own flesh ; and they shall be drunken with their own blood, as with sweet wine : and all flesh shall know that I the LORD am thy SAVIOUR and thy Redeemer, the Mighty One of Jacob.

thered from among the Gentiles. Comp. ch. liv. 1, 2.

**21. In thine heart.** As though silent from excess of astonishment and joy.

**22.** Be not astonished, O Sion ; it is I who beckon to the Gentiles to come.

*Standard.* The Cross, round which the nations shall rally.

**23.** This verse refers to the time when empires should become Christian, and support and defend the true religion. Ps. xxi. 1 : "The king shall rejoice in Thy strength, O LORD : exceeding glad shall he be of Thy salvation."

**24.** Sion asks with surprise how the prey shall be taken from the mighty conqueror ; that is, how the world which was in captivity to Satan should be delivered.

*Lawful captive.* Because the world was delivered over unto Satan. S. Luke iv. 6.

**25. Captives of the mighty.** The devil, like "a strong man armed," kept his possessions in safety till CHRIST came ; but then the "stronger than he" overcame him, stripped him of his goods, and "led captivity captive." S. Matt. xii. 29 ; S. Luke xi. 21, 22.

**26. With their own flesh.** The enemies of Sion shall be at war among themselves. Ps. xxvii. 2 : "When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh, they stumbled and fell." Comp. Judg. vii. 22.

*Mighty one of Jacob,* the Supplanter, a type of CHRIST, Who supplanted Satan.

## FIRST SUNDAY AFTER EPIPHANY.

MORNING. Isaiah xlv.

*God comforts His people with the assurance of mercy, showing them that false gods cannot hinder His purpose, and exposes the worthlessness of idols.*

1. Yet now hear, O Jacob My servant; and Israel, whom I have chosen: 2. Thus saith the LORD That made thee, and formed thee from the womb, Which will help thee; Fear not, O Jacob, My servant; and thou, Jesurun, whom I have chosen. 3. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring: 4. And they shall spring up as among the grass, as willows by the water courses. 5. One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel. 6. Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside Me there is no God. 7. And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. 8. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even My witnesses. Is there a GOD beside Me? yea, there is no GOD; I know not any. 9. They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. 10. Who hath formed a god, or

1. *Yet.* Though thou hast sinned.

*Servant—chosen.* The two great privileges of Israel, in that they served God, and were His elect. Mal. i. 2, 3.

*Jacob* signifies CHRIST in His Manhood, or the Church in her humiliation: *Israel*, CHRIST or the Church in glory.

2. *Jesurun.* The righteous servant, or the justified man.

3. *Water.* S. John vii. 38, 39: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, Which they that believe on Him should receive."

*Thirsty—dry.* The Gentile world, once unfruitful and without grace.

*Seed.* Which shall be born again of water and of the Spirit in Holy Baptism.

4. Ps. i. 3: "He shall be like a tree planted by the water-side: that will bring forth his fruit in due season."

5. Here is set forth the wonderful increase of the Church.

*By the name of Jacob.* Shall be baptized and call himself a Christian, and glory in the name.

*Subscribe.* Shall sign his formal confession of faith, and not boast of his nationality, but shall delight to call himself a Christian.

6. The Gentiles come in because the LORD is the true GOD, and has revealed Himself as such. See note ch. xli. 4.

*No God.* Because the Messiah is one GOD with the FATHER and the HOLY SPIRIT.

7. Who shall foretell and arrange the future, as I have done from the time when I selected the Israelites as My people?

*Let them.* The idols, or idolaters.

8. *From that time.* "Since I appointed the ancient people." Ver. 7.

9. *Delectable things.* Their idols, as being made of precious materials and highly venerated.

*That they may be ashamed.* This exposure of the folly of idolatry should lead us to consider, whether we Christians do not too often set up idols in our hearts, and love the creature more than the Creator.

FIRST SUNDAY AFTER EPIPHANY.

11. Behold, all that is profitable for nothing? of men: let them stand up; yet they shall fear, and tongs both wrought with hammers, and strength failed.

12. The smith with the tongs both wrought with hammers, and his strength failed.

13. The carpenter stretcheth out his hands, he stretcheth it with planes, he stretcheth it after the figure of a house.

14. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

15. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

16. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

17. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

18. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

19. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

20. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

21. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

22. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

23. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

24. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

25. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

26. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

27. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

28. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

29. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

30. He stretcheth it after the figure of a house, he stretcheth it after the figure of a house, he stretcheth it after the figure of a house.

stretcheth forth the heavens alone; That spreadeth abroad the earth by Myself; **25.** That frustrateth the tokens of the liars, and maketh the diviners mad; That turneth wise men backward, and maketh their knowledge foolish; **26.** That confirmeth the word of His servant, and performeth the counsel of His messengers; That saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: **27.** That saith to the deep, Be dry, and I will dry up thy rivers: **28.** That saith of Cyrus, He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

**25. Tokens of the liars.** The signs and miracles of soothsayers, or false prophets. Jer. i. 36.

**26. His servant.** Primarily, Isaiah; and secondarily, CHRIST.

**Jerusalem.** God foretells the restoration of Jerusalem, before even it was destroyed. So the spiritual Zion shall be replenished by the accession of Gentiles.

**27. The deep.** Babylon, called "the desert of the sea." Ch. xxi. 1. Or it may refer to the manner

in which Babylon was taken, by diverting the course of the river Euphrates.

**28. Cyrus.** Thus was Cyrus named, one hundred and fifty years beforehand, as the restorer of the Jews. He is a type of such Gentile princes as Constantine, &c. We are told that it was the knowledge of this prophecy that moved Cyrus to issue his decree. Ezra i. (Josephus, Ant. xi. 1. 3.)

#### EVENING. Isaiah xlii.

*The idols of Babylon should be overthrown, and God, Who had always treated His people like a tender Father, should still defend them, and prove the worthlessness of false gods by the truth of His predictions, and the destruction of idol worshippers.*

**1.** Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy laden: they are a burden to the weary beast. **2.** They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. **3.** Harken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb: **4.** And even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. **5.** To whom will ye liken Me, and make Me equal, and compare Me, that we may be

**1. Bel, or Baal.** A god of the Babylonians.

**Nebo.** An idol of the Chaldeans.

**Boweth down.** As Dagon before the ark. 1 Sam. v. 2-7. So as Christianity spread, heathen oracles and idol worship ceased.

**Were upon.** Were carried away

upon. Cyrus carried away the images found in Babylon as spoils.

**2. They.** The idols.

**Burden.** The images. The false gods could not protect the images which represented them.

**4. I am He.** I am the same: My care and love are always over thee. "For this God is our God

like? **6.** They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. **7.** They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. **8.** Remember this, and show yourselves men: bring it again to mind, O ye transgressors. **9.** Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, **10.** Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure: **11.** Calling a ravenous bird from the east, the man that executeth My counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. **12.** Harken unto Me, ye stout-hearted, that are far from righteousness: **13.** I bring near My righteousness; it shall not be far off, and My salvation shall not tarry: and I will place salvation in Zion for Israel My glory.

for ever and ever: He shall be our guide unto death." Ps. xlviii. 13.

**8. Remember this.** How idols are made.

*Show yourselves men.* By using your reason.

**10. From the beginning.** Foretelling the whole course of future events.

**11. A ravenous bird.** Cyrus, from the rapidity of his move-

ments and the destruction which he spread. He is a type of CHRIST, the Star that arose in the East, the Man that came to do God's will. Ps. xl. 9, 10.

**12. Stout-hearted.** Strong and stubborn against God.

**13. I bring near.** God will make His truth plain by the fulfilment of His promises.

*Salvation.* Even JESUS CHRIST.

## SECOND SUNDAY AFTER EPIPHANY.

MORNING. Isaiah li.

*God comforts His people by reminding them of their Founder, and assuring them of the extension of His kingdom, and His Almighty power. However strong and numerous their enemies may be, He will deliver them, and punish the oppressors.*

**1.** Harken to Me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. **2.** Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. **3.** For the LORD shall comfort Zion: He will comfort all her waste places; and He will

**1. Harken to Me.** The LORD speaks to the holy nation.

*Rock.* Abraham, a type of the true Rock, that is CHRIST.

*Hole of the pit.* Sarah, a type of the Church, the Spouse of

CHRIST. He cannot have CHRIST for his Father, who has not the Church for his Mother.

**2. Him alone.** When he was but one.

**3. Zion.** This shall be fully ac-

make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. **4.** Hearken unto Me, My people; and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. **5.** My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people: the isles shall wait upon Me, and on Mine arm shall they trust. **6.** Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be for ever, and My righteousness shall not be abolished. **7.** Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. **8.** For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be for ever, and My salvation from generation to generation. **9.** Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? **10.** Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? **11.** Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourn-

complished in the heavenly Jerusalem.

*Eden.* The purification of man's nature, effected by the Messiah, shall restore to him the lost blessings of Eden.

**4. A law.** The spiritual law of the Gospel.

*Judgment.* By which God decreed the salvation of the world.

**5. My righteousness.** God will not delay the completion of His purpose, for CHRIST, our Righteousness and salvation, is about to come into the world. S. Luke ii. 29, 30.

*Is gone.* In God's foreknowledge.

*Mine arms.* God with His power.

*The isles.* Distant nations.

**6.** "Heaven and earth shall pass away, but My words shall not pass away." S. Matt. xxiv. 35. Comp. Ps. cii. 26, 27.

**7. Fear ye not.** So the Apostles rejoiced "that they were counted worthy to suffer shame

for CHRIST's Name." Acts v. 41.

**9.** The people's prayer to God, whilst they earnestly longed for the coming of CHRIST.

*Rahab.* Meaning "insolence," or "fierceness," is a name given to Egypt.

*Dragon.* The crocodile, an emblem of the king of Egypt, "the great dragon that lieth in the midst of his rivers." Ezek. xxix. 3. So CHRIST, the "arm of the LORD," bruised the serpent's head, and cast down the old dragon.

**10. Made the depths of the sea a way.** The passage of the Red Sea by the Israelites, is a type of the redemption won by the blood of CHRIST.

**11.** The people express their confidence that their prayer is heard.

*Zion.* The heavenly Jerusalem.

*Upon their head.* Like a festal crown; a heavenly, supernatural joy illuminating the countenance. See chap. xxxv. 10.



ing shall flee away. **12.** I, even I, am He That comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man, which shall be made as grass; **13.** And forgettest the LORD thy Maker, That hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? **14.** The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. **15.** But I am the LORD thy God, That divided the sea, whose waves roared: The LORD of hosts is His name. **16.** And I have put My words in thy mouth, and I have covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people. **17.** Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. **18.** There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. **19.** These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? **20.** Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. **21.** Therefore hear now this, thou afflicted, and drunken, but not with wine: **22.** Thus saith thy LORD the LORD, and thy God That pleadeth the cause of His people, Behold, I have

12. God's answer. "If God be for us, who can be against us?" Rom. viii. 31.

*I, even I.* No longer by My Prophets, but by Myself.

14. *The captive exile.* These words refer literally to the Jews in Babylon looking for speedy deliverance; they express also the desire of all nations, captives to Satan, and exiles from Sion, to be freed from the pit of destruction, and fed with the bread of the Gospel.

15. *But I.* Better, "For I am the LORD," and am able to save now, as once I saved thee in Egypt.

16. *I have put.* This may be, as it were, Isaiah's commission. But it refers chiefly to CHRIST: "For He Whom God hath sent speaketh the words of God." S. John iii. 34. Comp. Isa. xlix. 2.

*Heavens—earth.* The new heavens and new earth. Ch. lxxv. 17;

Rev. xxi. 1. I have inspired Thee, and protected Thee, that Thou shouldest found the Church.

17. Jerusalem is represented as overcome by the wrath of God as by drunkenness.

*Cup of His fury.* Ps. lxxv. 9, 10: "For in the hand of the LORD there is a cup, and the wine is red: it is full mixed, and He poureth out of the same. As for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out."

19. *Two things.* Desolation by famine, and destruction by the sword; or, desolation and destruction belong to the city, famine and the sword to the people.

20. Jerusalem was trodden down by the Gentiles, and her children dispersed in all parts of the world.

21. *Not with wine,* but with the wrath of God, which is worse tenfold.

taken out of thine hand the cup of trembling, even the dregs of the cup of My fury; thou shalt no more drink it again: **23.** But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

**22. No more.** This is true of the Christian Church, against which the gates of hell shall not prevail.

**23.** God will make His fury to be felt by Satan and his angels, who have oppressed His people.

EVENING. Isaiah liii.

*This chapter, which details the sufferings and humiliation of the Messiah, is read also on Good Friday. It is appropriate at this season, as showing how Christ achieved His glory, and reminding us that we, like Him, must be made perfect through suffering.*

**1.** Who hath believed our report? and to whom is the arm of the LORD revealed? **2.** For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. **3.** He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. **4.** Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. **5.** But He was wounded for our

**1.** The Prophet, speaking in his own person and in the persons of the Apostles, laments the unbelief of the Jews and of a large portion of mankind, occasioned by CHRIST's deep humiliation. Rom. x. 16; S. John xii. 38.

*The arm.* The power. "Who rightly perceives the manifestation of God's power exhibited in the mission and work of the Messiah?" 1 Cor. i. 24.

**2. He.** The Messiah. Few believe on Him, because they see Him in mean and humble station.

*Before Him.* Before JEHOVAH, known to Him, though unknown to the world.

*A root.* A sucker from a root; a sprout from the then lowly family of Jesse. Ch. xi. 1, 10.

*Dry ground.* "Thou didst not abhor the Virgin's womb."

*That we should desire Him.* So

that we should be attracted towards Him.

**3. We hid,** as not caring to look on One so mean and so afflicted. *We,* the Jews.

**4. He hath borne.** They were the griefs and sorrows which *we* should have endured that He bore and took away. This passage is quoted by S. Matthew (viii. 17), to prove that CHRIST was foretold to be the healer of bodily infirmities, which indeed are the type and punishment of deeper spiritual ills. "He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." See also 1 S. Pet. ii. 24.

*We did esteem Him stricken.* Punished, that is, for His Own

transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. 6. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all. 7. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. 8. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken. 9. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. 10. Yet it pleased the LORD to bruise Him; He hath put Him to grief: when Thou shalt make His soul an

sins, according to the common Jewish notion, that great suffering denoted great guilt in the sufferer. Comp. S. John ix. 2, 34; S. Luke xiii. 2.

5. *The chastisement of our peace.* The discipline or punishment by which our peace was secured, and we were reconciled to God. "For He is our peace." Eph. ii. 14.

6. *The Lord hath laid on Him.* Because He Himself willed to bear the punishment of our iniquities, as He said, "The cup which My FATHER hath given Me, shall I not drink it?" S. John xviii. 11.

7—8. This is the passage which the eunuch was reading when he was joined by Philip. Acts viii. 32. Comp. 1 S. Pet. ii. 23: "Who when He was reviled, reviled not again; when He suffered, He threatened not: but committed Himself to Him That judgeth righteously." Gal. ii. 20; S. John x. 18.

8. *He was taken.* I.e., to death, to the Cross. Or, was taken, i.e., up to heaven, as Conqueror.

*From prison.* "From confinement," or "by oppression."

*Judgment.* A judicial sentence. (In Acts viii. the Septuagint version is quoted. "By His humiliation His condemnation was taken

away," i.e., He was justified. See Wordsworth on Acts viii. 32.)

*Generation.* Duration. Cut off as man, He is still the Eternal God.

*For.* He is exalted as God-Man for ever, owing to His humiliation. Phil. ii. 8, 9; Heb. ii. 9.

*Cut off.* Dan. ix. 26: "After three-score and two weeks shall Messiah be cut off, but not for Himself."

*My people.* The FATHER speaks of the SON.

9. *With the wicked.* The sense is, "They appointed Him His grave with the wicked;" for He was crucified between two thieves, and would have shared their burial. S. John xix. 31.

*And with the rich.* "But He was with the rich after His death," being buried in the tomb of Joseph, "a rich man of Arimathæa." S. Matt. xxvii. 57.

*Because.* Some translate "although," but unnecessarily. The reward of His innocence thus began.

10. *When Thou.* The Prophet addresses JEHOVAH. Here begins the prediction of the final glory and triumph of CHRIST. 2 Cor. v. 21: "He hath made Him to be sin for us [i.e., a sin offering], Who knew no sin." Comp. Heb. ix. 14.

offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. **11.** He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities. **12.** Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

*His seed.* A numerous spiritual posterity. Ps. xxii. 31: "My seed shall serve Him: they shall be counted unto the LORD for a generation."

*Prolong His days.* He liveth for ever, and His Church shall never fail. S. John xii. 24.

*The pleasure.* The will, the counsel of God concerning man's salvation.

**11.** JEHOVAH is here speaking.

*Travail.* He shall see the fruit of His labours.

*By His knowledge.* "By the knowledge of Him," that knowledge of God and CHRIST, which is attended by all those things which are necessary to salvation; which has in it love as well as faith, and is indeed true wisdom. S. John xvii. 3: "This is life eternal, that they might know Thee the only true God, and JESUS CHRIST Whom Thou hast sent."

*Justify.* Make righteous.

*For He shall bear.* The Messiah shall "justify" those who "know" Him, for He will take their punishment upon Himself.

**12.** CHRIST's spiritual victory over the world is described in the language of earthly triumphs.

*Will I divide.* I.e., I will give Him the spoils of the great ones of the earth. Ps. ii. 8: "Desire of Me, and I shall give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession." S. Matt. viii. 11: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

*Great and strong* may mean, the devil, and the Gentile nations.

*Because.* His triumph is the reward of His suffering.

*Poured out,* as a Victim, His Life-blood, and this of His own free will. S. John x. 17, 18.

*Transgressors.* He, the perfect example of obedience, was counted and punished as a rebel. S. Mark xv. 27, 28.

*Of many.* I.e., of all men. Ver. 6. Comp. S. Matt. xxvi. 28; Dan. xii. 2.

*Made intercession,* not only by dying once for all upon the Cross, but by entering into heaven, there to appear in the presence of God for us. Heb. ix. 24; 1 S. John ii. 1; Rom. viii. 34.

## THIRD SUNDAY AFTER EPIPHANY.

MORNING. Isaiah lv.

*This chapter contains an universal invitation to all men to enter the Catholic Church, which Christ has purchased by His precious death, and to embrace the salvation offered therein.*

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 2. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. 3. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. 4. Behold, I have given Him for a witness to the people, a leader and commander to the people. 5. Behold, thou shalt call a nation that thou knowest

1. S. John vii. 37: "In the last day, that great day of the feast," [of Tabernacles, itself a type of the Incarnation,] "Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." Comp. Rev. xxii. 17; S. John iv. 13, 14.

*Thirsteth.* "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." S. Matt. v. 6.

*Waters.* The blessings consequent upon the Incarnation, and especially the grace of Holy Baptism.

*Eat.* Because CHRIST is both the Water of life and the Bread of life.

*Wine.* The precious Blood of CHRIST, with reference to the Holy Eucharist. *Milk.* God's Word, now preached to all men. *Wine* is for the advanced and more perfect; *milk* for babes, for the young and beginners. So wine and milk used to be given to the newly baptized.

*Without price.* Grace is God's free gift, and CHRIST has paid the price.

2. *Wherefore.* S. John vi. 27: "Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

*Fatness.* Nourishing food. The grace and doctrine of the Gospel.

3. *Live.* "If thou wilt enter into life, keep the commandments." This is CHRIST's rule. S. Matt. xix. 17.

*Sure mercies of David.* The mercies shown to David, which were surely pledged to Him by God. The promises of CHRIST's grace and eternal life to His followers. This is quoted by S. Paul (Acts xiii. 34) as a prophecy of CHRIST's Resurrection. Comp. Ps. lxxxix. 2-4.

4. *Him.* The Messiah.

*A witness,* to the truth. S. John xviii. 37. Comp. S. Matt. xxiv. 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations."

5. *Thou.* An address to the Messiah, speaking of the call of the Gentiles.

not, and nations that knew not thee shall run unto thee because of the LORD thy GOD, and for the Holy One of Israel; for He hath glorified thee. **6.** Seek ye the LORD while He may be found, call ye upon Him while He is near: **7.** Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our GOD, for He will abundantly pardon. **8.** For My thoughts are not your thoughts, neither are your ways My ways, saith the LORD. **9.** For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. **10.** For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: **11.** So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. **12.** For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. **13.** Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

*Hath glorified.* S. John xvii. 1: "Glorify Thy Son, that Thy Son also may glorify Thee."

**6.** *While He may be found.* As the Jews had their time of visitation, so has each Christian soul. And if this be not improved, it may never return. S. Luke xix. 44; 2 Cor. vi. 2.

*Near.* S. James iv. 8: "Draw nigh to God, and He will draw nigh to you."

**8.** *For.* Do not judge of My ways in pardoning sinners by your own feelings or habits; "for My thoughts are not your thoughts," &c. Rom. xi. 33: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

**11.** *My Word.* Either the Gospel, or CHRIST the Word of God. *Void.* Without fruit.

**12.** *Go out, out of the devil's*

power and kingdom. "He brought forth His people with joy, and His chosen with gladness." Ps. cv. 42.

*Mountains and the hills.* Ps. cxiv. 1, 4: "When Israel came out of Egypt . . . the mountains skipped like rams, and the little hills like young sheep."

**13.** *Instead of the thorn.* This refers to the change which the Gospel shall effect in man's moral nature; how that the most unpromising among men shall own its power, even as CHRIST speaks of the publicans and harlots pressing into the kingdom (S. Matt. xxi. 31), and the firstfruits of His Passion was the penitent thief. See on chap. xli. 19.

*It shall be.* I.e., all that has been said of the effects of the Gospel.

*Sign.* Token, memorial. An everlasting monument of the glory of CHRIST.

#### EVENING. Isaiah lvi.

*Christians are bidden to exercise the powers conferred by the Incarnation upon human nature. There is work for all, even the most feeble and seemingly*

*barren, in the Church. But the slothful and slumbering shall be rejected, even as the chosen people were cut off.*

1. Thus saith the LORD, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. 2. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3. Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. 4. For thus saith the LORD unto the eunuchs that keep My sabbaths, and choose the things that please Me, and take hold of My covenant; 5. Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters:

1. *Keep ye judgment, and do justice.* This includes all Christian virtues. Mic. vi. 8: "He hath showed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

*Salvation—righteousness.* These words refer primarily to the deliverance of the Jews from Babylon, but more especially to the deliverance wrought by CHRIST, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30.

2. *This.* Namely, keeping the Sabbath and refraining from evil. The former contains obedience to the first Table; the latter, obedience to the second.

*Sabbath.* The observance of the Jewish Sabbath was a ceremonial obligation, and ceased with the abrogation of the other Jewish rites; but the observation of a day of rest in the week, and of other holidays, appointed by the Church, is a moral law, which is to last till the end of the world.

3. *Son of the stranger.* The proselyte. Cornelius, though not a proselyte, was the first Gentile admitted into the Christian Church. "For God is no respecter of persons: but in every nation he that

feareth Him, and worketh righteousness, is accepted with Him." Acts x. 34, 35. Compare the case of the centurion in the Gospel for this day.

*Separated me from His people.* Comp. Deut. vii. 1, sqq.; xxiii. 3.

*Eunuch.* Such as the chamberlain of Queen Candace, Acts viii. 27. Such persons, by the law of Moses, could not be enrolled in the congregation of the LORD. Deut. xxiii. 1. But now "as many of you," says S. Paul to the Galatians (iii. 27) "as have been baptized into CHRIST have put on CHRIST. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in CHRIST JESUS. And if ye be CHRIST's, then are ye Abraham's seed, and heirs according to the promise." See S. Matt. xix. 12.

4, 5. Wisd. iii. 14: "Blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the LORD more acceptable to his mind." The prophet by *eunuchs* means also the continent, the pure, and virgins.

5. *Name.* The name of children of God.

I will give them an everlasting name, that shall not be cut off. **6.** Also the sons of the stranger, that join themselves to the LORD, to serve Him, and to love the Name of the LORD, to be His servants, every one that keepeth the sabbath from polluting it, and taketh hold of My covenant; **7.** Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. **8.** The LORD GOD Which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him. **9.** All ye beasts of the field, come to devour, yea, all ye beasts in the forest. **10.** His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. **11.** Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. **12.** Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

**7. Holy mountain.** The Church of CHRIST.

*Burnt offerings.* Eucharists now offered by Gentile priests.

*Sacrifices,* of praise, prayer, and thanksgiving.

*Mine house—people.* Quoted by our LORD (S. Mark xi. 17) to prove that the Temple was not meant to be a place of traffic. It shows further that the Christian Church is designed to be Catholic. Mal. i. 11; "In every place incense shall be offered unto My Name, and a pure offering."

**9.** The prophet here predicts the invasion of the land of Israel by the Chaldeans and other enemies. He thus warns the children of the new kingdom against indo-

lence, self-indulgence, avarice, and luxury, the vices which brought down God's vengeance on the earlier Church.

*Come to devour.* Viz., gainsaying Israel. Comp. Jer. xii. 7, 9.

**10—12.** The reason why Israel is devoured.

**10. His watchmen.** The Scribes and Pharisees, whom CHRIST calls "fools and blind." S. Matt. xxiii.

**17.** See also S. Matt. xv. 14.

*Dumb dogs,* who do not raise their voice for their Master's fold when attacked by wolves.

**11. From his quarter.** Perhaps "from every quarter," from the highest to the lowest. Let us Christians then watch and be sober. 1 S. Pet. iv. 7; v. 8.

## FOURTH SUNDAY AFTER EPIPHANY.

MORNING. Isaiah lvii.

*Careless of the innocent blood shed in Jerusalem, the Jews had given themselves up to idolatry, worldliness, and all kinds of wickedness; therefore they should be heavily punished: yet God would bless the faithful and penitent. The chapter is connected with the preceding one, and is read as a warning to the Gentile Church which has succeeded the Jewish, according to the Apostle's words, Rom. xi. 20—22.*



1. The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. 2. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness. 3. But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. 4. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, 5. Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks? 6. Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these? 7. Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice. 8. Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than Me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou

1. *The righteous perisheth.* This may refer principally to the time of Manasseh, who "filled Jerusalem with innocent blood" (2 Kings xxi. 16); but it also looks forward to the death of CHRIST, "the just One."

*Merciful men.* Marg.: "Men of kindness," or "godliness."

2. *Peace.* The peace of the grave. Or, as marg.: "He shall go in peace." So in the *Nunc Dimittis*: "LORD, now lettest Thou Thy servant depart in peace."

*Beds.* Graves. The death of the just is called "sleep." Acts vii. 60.

*Each one walking.* Every one who walketh uprightly.

3. *Sons of the sorceress.* Sorcerers, practisers of witchcraft. 2 Kings xxi. 6.

*Seed of the adulterer.* Unworthy to be called children of Abraham, adhering to others than the true God. Comp. S. John viii. 41, 42.

4. *Sport yourselves,* as the Jews derided CHRIST. S. Mark xv. 19, 20. So Ps. xxv. 21: "They gaped upon Me with their mouths, and said, Fie on Thee." S. Matt. xxvii. 39, 40.

5. *Enflaming yourselves.* Taking every means to heighten your passion for idolatry.

*Slaying the children.* 2 Kings xvii. 10. "Yea, they offered their sons and their daughters unto devils." Ps. cvi. 36, 37.

6. *Among the smooth stones.* They appear to have consecrated and worshipped stones polished by the running waters.

*Receive comfort in.* Endure, allow, be pacified by.

7. God speaks of the idolatrous Jews as shameless whoremongers and adulterers.

*Bed.* I.e., altar.

8. *Thy remembrance.* I.e., the memorial of thy idol worship. Comp. Ezek. viii. 3: "He . . . brought me . . . to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy." The Jews not only worshipped idols in public, but had private images in their own homes, and even profaned the Temple with Baal worship.

*Where thou sawest it.* Thou hadst no shame, but wast always eager and ready for adultery, that is, for idolatry.

sawest it. **9.** And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell. **10.** Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand: therefore thou wast not grieved. **11.** And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered Me, nor laid it to thy heart? have not I held My peace even of old, and thou fearest Me not? **12.** I will declare thy righteousness, and thy works; for they shall not profit thee. **13.** When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in Me shall possess the land, and shall inherit My holy mountain; **14.** And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of My people. **15.** For thus saith the high and lofty One That inhabiteth eternity, Whose Name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. **16.** For I will not contend for ever, neither will I be always wroth: for the spirit should fail before Me, and the souls which I have made. **17.** For the iniquity of his covetous-

**9.** *The king*, either of Assyria or Egypt, as in Hos. xii. 1: "They do make a covenant with the Assyrians, and oil is carried into Egypt." Or "the king" may mean an idol, as Moloch. They had adorned themselves like harlots in order to be acceptable to their false god.

*Send thy messengers*, to make new alliances, or to import new forms of idolatry. Ezek. xxiii. 16.

**10.** *Thou art wearied*. Wisd. v. 7: "We wearied ourselves in the way of wickedness and destruction."

*Thy way*. Thy life and labour in multiplying idols.

*There is no hope*. Therefore I will rest; I will cease from my vain toil.

*Thou hast found the life of thine hand*. Thou hast had worldly prosperity, thou art satisfied with minding the things of the flesh.

**11.** *Thou hast lied*. I. e., been false to Me.

*I held My peace*. Wisd. xi. 21: "Thou winkest at the sins of

men, because they should amend." Comp. Ps. i. 21.

**12.** *Thy righteousness*. Ironically.

**13.** *Let thy companies*. Thy allies, or thy many idols. Jer. ii. 28: "Where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah." See Deut. xxxiii. 37, 38.

*Vanity*. The slightest breath shall take them off like chaff.

**14.** *Cast ye up*. "Prepare ye the way of the LORD, make His paths straight." S. Matt. iii. 3.

**16.** Ps. ciii. 9, 14: "He will not always be chiding; neither keepeth He His anger for ever." "For He knoweth whereof we are made; He remembereth that we are but dust."

*The spirit should fail*. Men would be utterly consumed. Ps. cxxx. 3: "If Thou, LORD, wilt be extreme to mark what is done amiss: O LORD, who may abide it?"

**17.** *His*. Israel's.

ness was I wroth, and smote him: I hid Me, and was wroth, and he went on frowardly in the way of his heart. 18. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. 19. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him. 20. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. 21. There is no peace, saith my God, to the wicked.

*I hid Me—and he went on.* This was his punishment. Ps. lxxxi. 12.

18. *His ways.* His repentance. Or it may be, his errings and strayings.

*His mourners.* "Blessed are they that mourn: for they shall be comforted." S. Matt. v. 4.

19. *I create the fruit of the lips.* I fulfil that which I promise; or, I reward prayer. Or it means, I give new cause for thanksgiving, which S. Paul (Heb.

xiii. 15) calls "the fruit of the lips."

*Far off.* Eph. ii. 13, 14, 17: "Now in CHRIST JESUS ye who sometimes were far off are made nigh by the Blood of CHRIST. For He is our peace, Who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition between us. . . . And came and preached peace to you which were far off, and to them that were nigh." Comp. Acts ii. 39.

#### EVENING. Isaiah lviii.

*God bids His ambassadors show the people that no amount of external service will win His favour, unless it be accompanied with inward devotion and charity.*

1. Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. 2. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God. 3. Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. 4. Behold, ye fast for strife and debate,

1. *My people.* Not utterly cast off, though transgressors.

2. *Seek Me.* They draw nigh unto Me with their lips, while their heart is far from Me. Ch. xxix. 13.

*The ordinances of justice.* As though they could say with good conscience like the Psalmist: "Judge me, O LORD; for I have walked in mine integrity. . . . Examine me and prove me; try my reins and my heart." Ps. xxvi. 1, 2. Or, they ask how My judgments are righteous. Where is the justice of them? *approach-*

*ing* God only to dispute His justice.

3. *Wherefore.* They think that such outward abstinence gives them a claim upon God's favour.

*Behold.* This is one reason why their fasting was not acceptable.

*Ye find pleasure.* Ye indulge your evil lusts and appetites.

*Labours.* "Things wherewith ye grieve others," Marg.; such as debts due to them from the poor, and the work of their servants.

4. *Ye fast for strife.* Such a fast Jezebel proclaimed in Ahab's

and to smite with the fiat of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. **5.** Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? **6.** Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? **7.** Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? **8.** Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. **9.** Then shalt thou call, and the LORD shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting

name, in order to give occasion for the murder of Naboth. 1 Kings xxi. 9. Or, Ye fast, that ye may have leisure, and opportunity for arranging and carrying out your evil designs.

*To make your voice to be heard on high.* To get praise of men, like the hypocrites reproved by our LORD (S. Matt. vi. 5), who loved "to pray standing in the synagogues and in the corners of the streets." Or, So that your violence and oppression cause a cry to be heard on high, to come up unto the ears of God.

**5.** *To afflict his soul.* Fasting is not an end, but a means; and it is of no use to punish the body, unless we give up our will to God, and do what is pleasing in His sight.

*Under him.* That is, for his bed.

**6.** *Bands of wickedness.* Wicked contracts, whether of illegal servitude or usury. Comp. Lev. xxv. 37, 41. S. Matt. v. 42: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

*Heavy burdens.* Of hard labour.

*Go free.* This refers probably to the Jewish laws of servitude,

by which every Hebrew servant was set free on the seventh year, and every slave whatsoever in the year of jubilee. See Lev. xxv.

*Yoke.* See note, ver. 9.

**7.** *Thy bread.* What is rightly and lawfully thine. Comp. Job xxxi. 16—22.

*Thine own flesh.* Kindred, or fellow men. For we are all "members one of another." Rom. xii. 5. So at the day of judgment CHRIST shall reward such works of mercy, saying, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." S. Matt. xxv. 34—40.

**8.** To those who listen to His warning, GOD gives renewal, illumination, and a sound mind.

*Thy light.* Prosperity after their night of adversity.

*Thy righteousness.* Thy obedience and holiness.

*Rereward.* To uphold thee. There is an allusion to the pillar of fire in the wilderness. Exod. xiii. 21; xiv. 19.

**9.** *The yoke.* The symbol of oppression. Or it may mean the chain of sin, "the bond of iniquity." Acts viii. 23.

*Putting forth of the finger.* Either in mockery, or in menace.

forth of the finger, and speaking vanity; 10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: 11. And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. 12. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. 13. If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: 14. Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

*Vanity.* Falsehood, wickedness.

10. *Draw out thy soul.* Show sympathy unto, and give with a cheerful mind. 2 Cor. ix. 7. Others translate, "Reach forth to the hungry thy desire," i.e., thy morsel.

*Light—obscurity.* Prosperity, adversity.

12. *Waste places.* The blessings which the Jews had despised are handed on to the Christian Church, which is "built upon the foundation of Apostles and Prophets, JESUS CHRIST Himself being the chief corner-stone." Eph. ii. 20.

*Of many generations,* which had lasted long.

13. *Turn away thy foot.* Employ not thy feet on the Sabbath

in ordinary works. The faithful Christian will make every day a Sabbath, a day of rest from doing after the desires of the carnal mind.

14. *I will cause thee to ride upon the high places of the earth.* I will make thee rise superior to the fairest allurements of earth. Or, as in Deut. xxxii. 13, the same phrase is used with reference to the possession of the mountainous country of Judæa, it may refer here to heaven, the Christian's promised land.

*Jacob thy father.* As he who has the faith of Abraham is called the son of Abraham (Rom. iv. 11; Gal. iii. 7), so he who gets the better of (supplants) his sins is called the son of Jacob, the supplanter.

## FIFTH SUNDAY AFTER EPIPHANY.

MORNING. Isaiah lix.

"Israel after the flesh" failed and suffered because they sinned against God: they confess this themselves; and God desires to save them, and will send the Redeemer to Zion to deliver all who turn to Him. There is a warning here to the Christian Church, which would ere this have converted all the world, but for its backslidings and lukewarmness.

1. Behold, the LORD's hand is not shortened, that it cannot save: neither His ear heavy, that it cannot hear: 2. But your iniquities have separated between you and your GOD, and your sins have hid His face from you, that He will not hear. 3. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. 4. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. 5. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. 6. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. 7. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. 9. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. 10. We grope for the wall like the blind, and

1. *Not shortened.* As though the Jews had called God's power in question, because they were not saved.

2. *Separated*, like a wall, or a thick cloud.

3. *Hands.* Isaiah speaks of all their members being used in wickedness, hands, fingers, lips, tongue, feet. Comp. Rom. iii. 13—15.

*Blood.* All this was true no less of the Jews of our SAVIOUR's time, who were stained above all with the Blood of CHRIST, and spake blasphemous words against Him.

4. *None calleth for justice.* Brings a suit with justice.

*Conceive mischief.* That which is conceived, or planned, and that which is brought forth, or executed, are of the same kind. Job xv. 35; Ps. vii. 15.

5. *Cockatrice' eggs.* Poisonous counsels. S. Matt. iii. 7; xxiii. 33: "Ye serpents, ye generation of vipers."

*Weave the spider's web.* Plans useless for all good purposes.

*Eateth of their eggs.* Acquiesces in their counsels.

*That which is crushed.* Their plans when fully developed.

6. *Their webs.* They shall never clothe them with the righteousness of CHRIST, nor cover their souls' nakedness.

7, 8. Comp. Ps. x. 7; cxl. 3; Rom. iii. 15—17.

7. *Innocent blood.* "Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee." S. Matt. xxiii. 37, 35.

8. *They know not.* For they rejected the Prince of Peace. Comp. S. Luke xix. 42—44.

*Judgment.* Justice. Ver. 14.

*Crooked.* Not straightforward and honest.

9. The people confess their misery and sin, the Prophet thus showing the way of repentance.

*Judgment.* Vengeance on the adversary.

*Justice.* God's protection.

*Light.* Divine consolation.

10. *Blind.* Blindness is the punishment of sin. So Moses threatened the Israelites, if they proved disobedient. Deut. xxviii. 28, 29: "The LORD shall smite thee with madness, and blindness,

we grope as if we had no eyes : we stumble at noon day as in the night ; we are in desolate places as dead men. **11.** We roar all like bears, and mourn sore like doves : we look for judgment, but there is none ; for salvation, but it is far off from us. **12.** For our transgressions are multiplied before Thee, and our sins testify against us : for our transgressions are with us ; and as for our iniquities, we know them ; **13.** In transgressing and lying against the LORD, and departing away from our GOD, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. **14.** And judgment is turned away backward, and justice standeth afar off : for truth is fallen in the street, and equity cannot enter. **15.** Yea, truth faileth ; and he that departeth from evil maketh himself a prey : and the LORD saw it, and it displeased Him that there was no judgment. **16.** And He saw that there was no man, and wondered that there was no intercessor : therefore His arm brought salvation unto Him ; and His righteousness, it sustained Him. **17.** For He put on righteousness as a breastplate, and an helmet of salvation upon His head ; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke. **18.** According to their deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies ; to the islands He will repay recompence. **19.** So shall they fear the name of the LORD from the west, and His

and astonishment of heart : and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways."

*Noonday.* The law of CHRIST is the noonday. "But their minds were blinded ; for until this day remaineth the same vail untaken away in the reading of the Old Testament ; which vail is done away in CHRIST." 2 Cor. iii. 14. Comp. Ib. iv. 3, 4.

*In desolate places.* In spite of the light of God's truth around us, we lie "in darkness, as the men that have been long dead." Ps. cxliii. 3.

**11.** *Like bears—like doves.* Cruel, yet murmuring and querulous ; fierce, yet cringing.

**12.** *Testify.* That we deserve what we receive.

*With us.* Not repented of, nor corrected.

**14.** *Judgment.* As in ver. 8. Justice, just verdicts between man and man.

*Justice.* Righteousness.

**15.** *He that departeth from*

*evil.* Every one who tried to live a pure life and to obey God's law without human traditions, became a mark for oppression. Comp. S. John ix. 34.

*The Lord saw it.* The Prophet speaks in his own person.

*Judgment.* As in ver. 8.

**16.** *No man.* Human nature cried aloud like the paralytic at the Pool of Bethesda, "LORD, I have no man." S. John v. 7. "There is none that doeth good, no, not one." Ps. xiv. 2. And, "no man may deliver his brother." Ps. xlix. 7, 8.

*His arm.* His Blessed SON. Ps. xcvi. 2 : "With His Own right hand, and with His holy arm, hath He gotten Himself the victory."

**17.** In this armour of CHRIST S. Paul bids us be clad, if we would resist the assaults of our spiritual enemies. Eph. vi. 11, 14—17. Comp. Wisd. v. 17—20.

**18.** *Recompence.* For the evil done to His people.

*Islands.* Gentile nations, who have oppressed the Church.

**19.** *So.* When the Messiah shall

glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. **20.** And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. **21.** As for Me, this is My covenant with them, saith the LORD; My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

take man's cause in hand, then they "shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God." S. Matt. viii. 11. Comp. Mal. i. 11.

*Shall lift up a standard against him.* Marg.: "Shall put him to flight." As in the case of Sennacherib. Ch. xxxvii. 7, 36.

**20.** A prophecy of the Advent of JESUS CHRIST, quoted by S. Paul (Rom. xi. 26) to prove the future salvation of Israel.

**21. That is upon thee.** Either, 1. Upon Isaiah and those who succeed him, down to the ministers of the Christian Church (for "My words shall not pass away"); or, 2. Upon those that "turn from transgression," ver. 20, in which case the verse would mean that God's Spirit would be continually bestowed upon His people, and He would be with them "always, even unto the end of the world."

#### EVENING. Isaiah lxiv.

*The Prophet, in view of the present condition of the people, prays for the deliverance of Israel. The chapter is closely connected with the preceding one, which is read as the Epistle on Monday in Holy Week. It therefore alludes to the Coming and Atonement of Christ, and may be regarded as the utterance of the Church praying for final deliverance and redemption.*

**1.** Oh that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence. **2.** As when the melting fire burneth, the fire causeth the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence! **3.** When Thou didst terrible things which we looked not for, Thou camest down,

**1.** Ps. cxliv. 5: "Bow Thy heavens, O LORD, and come down: touch the mountains, and they shall smoke." Comp. Ps. xcvii. 5; Judg. v. 4, 5. The Prophet uses human mode of speech: "Who for us men and for our salvation came down from heaven."

*Mountains—flow down.* When men shall see the LORD, for love of them, come down to earth, they shall overcome all hindrances to serving Him, and their pride shall

bow down before God incarnate. The expressions used refer to God's revelation of Himself on Mount Sinai. Ex. xix. 18.

**2. Causeth the waters to boil.** The coldest hearts shall be warmed with the fire of God's love.

**3. Didst terrible things,** as in Egypt, the wilderness, and Mount Sinai. Perhaps, too, Isaiah speaks of the future as past, referring here to the Incarnation and the conversion of the Gentiles.



the mountains flowed down at Thy presence. **4.** For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him. **5.** Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways: behold, Thou art wroth; for we have sinned: in those is continuance, and we shall be saved. **6.** But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. **7.** And there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee: for Thou hast hid Thy face from us, and hast consumed us, because of our iniquities. **8.** But now, O LORD, Thou art our FATHER; we are the clay, and Thou our potter; and we all are the work of Thy hand. **9.** Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech Thee, we are all Thy people. **10.** Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. **11.** Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire: and all our pleasant things are laid waste. **12.** Wilt Thou refrain Thyself for these things, O LORD? wilt Thou hold Thy peace, and afflict us very sore?

**4.** *Hath the eye seen, O God, &c.* Marg.: "Seen a God beside Thee, Which doeth so for him that waiteth for Him."

**5.** *Thou meetest, in favour; Thou preventest with blessings.*

*That rejoiceth and worketh.* Equivalent to "that rejoices to work."

*In Thy ways.* In the appointed modes, viz. sacrifice, and public worship, &c. Or, "in the ways of Thy commandments."

*Thou art wroth.* With us Jews. The first part of the verse refers to God's mercy to the Gentiles that rejoiced in the LORD; but here the Prophet breaks out into complaint of the reprobation of Israel.

*In those is continuance.* "In them (in sins) we have long been."

*And.* Yet, by God's mercy, we shall be saved. Or, as a question, "And shall we be saved?"

**6.** *Righteousnesses.* Righteous

acts, as prayers, sacrifices, &c. Comp. Eph. iii. 8, 9.

**7.** *Because of.* Marg.: "By the hand of." We are given over to temptation on account of our sins.

**8.** If we look to carnal sacrifices, or consider our own deserts, we must despair; but if we look to Thy clemency, Who scourgest every son whom Thou receivest, we dare to offer our prayers.

**10.** *Thy holy cities.* The upper and lower towns of Jerusalem. Nebuchadnezzar had destroyed the city and burnt the Temple. 2 Chron. xxxvi. 19. The Romans repeated the destruction. S. Matt. xxiv. 2. And often has the Christian Church been in direst straits, and cried to God in its extremity. Ver. 12. More terrible still shall be its necessity when the Antichrist comes; but then its "deliverance draweth nigh."

## SIXTH SUNDAY AFTER EPIPHANY.

MORNING. Isaiah lxy.

*The Jews had pleaded (ch. lxiy.) that they were the chosen people; God here tells them that He had other sheep, not of their fold, whom He would bring into His Church. They were cut off for their rebellion and pride, yet a remnant among them should be saved, and His true Israel should be rewarded with eternal glory at His second mighty Epiphany.*

1. I am sought of them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name. 2. I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; 3. A people that provoketh Me to anger continually to My face; that sacrificeth in gardens, and burneth incense upon altars of brick; 4. Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels; 5. Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in My nose, a fire that burneth all the day. 6. Behold, it is written before

1. *Them that asked not for Me.* The Gentiles. Rom. x. 20. God's answer to Israel's complaint.

2. *Spread out My hands.* This denotes God's providential care and bounty towards them. So CHRIST spread out His hands upon the Cross, forgiving and appealing to them, and they only mocked Him. S. Matt. xxvii. 40—43.

*A rebellious people.* Israel. Rom. x. 21.

3. *To My face.* In the presence of Him "to Whom all things are naked and opened." Heb. iv. 13. Or, by setting up idols in the very Temple. Or, *to My face*, in the person of CHRIST.

*In gardens.* See i. 29, note. It was contrary to the law to sacrifice in "gardens." Lev. xvii. 5.

*Of brick.* God ordered altars to be made of unhewn stone. Ex. xx. 24, 25.

4. *Among the graves.* For purposes of divination and necromancy. Deut. xviii. 11.

*Lodge in the monuments.* Sleep in the idols' temples in order to obtain dreams; or in the tombs in order to hold converse with the dead.

*Eat swine's flesh.* Which was forbidden by the law. Lev. xi. 7. See instances of obedience to the law, 2 Maccab. vi. 19—31; vii.

*Abominable things.* Meats declared by the law to be unclean, perhaps also used in incantations.

5. *Stand by thyself.* Like the Pharisees who asked, "Why eateth your Master with publicans and sinners?" S. Matt. ix. 11. Or like him who "stood and prayed thus with himself; God, I thank Thee, that I am not as other men are." S. Luke xviii. 11.

*Smoke in My nose.* I.e., offensive.

*A fire that burneth.* I.e., continual provocation.

6. *It is written.* Jer. xvii. 1: "The sin of Judah is written with a pen of iron, and with the point of a diamond."

Me: I will not keep silence, but will recompense, even recompense into their bosom, 7. Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I measure their former work into their bosom. 8. Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for My servants' sakes, that I may not destroy them all. 9. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and Mine elect shall inherit it, and My servants shall dwell there. 10. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for My people that have sought Me. 11. But ye are they that forsake the LORD, that forget My holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. 12. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not. 13. Therefore thus saith the LORD GOD, Behold, My servants shall eat, but ye shall be hungry: behold, My servants shall drink, but ye shall be thirsty: behold, My servants shall rejoice, but ye shall be ashamed: 14. Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for

*Into their bosom.* The bosom of the dress is used in Eastern nations as a pocket.

7. *Of your fathers.* Exod. xx. 5: "I the LORD thy GOD am a jealous GOD, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me."

*Mountains—hills.* Places of heathen idolatry and sin, upon which GOD had forbidden His people to worship. Deut. xii. 2. Comp. Hos. iv. 13.

8. The righteous shall not be cut off with the wicked.

*The new wine.* A good grape that will produce new wine. As a few good grapes are found among a cluster of bad ones, and some one may bid the vinedresser to spare them, and not destroy the good with the worthless; so will I not cut off the whole nation for the sin of the many.

9. *A seed.* CHRIST, and those who shall believe on Him, the spiritual Israel.

*My mountains.* Heb. xii. 2: "Ye are come unto Mount Zion,

and unto the city of the Living GOD, the heavenly Jerusalem."

10. *Sharon.* A fertile district under Mount Carmel, extending from Cæsarea to Joppa. At the time Isaiah wrote, it was a desolate wilderness.

*Valley of Achor.* North of Jericho, famous as the place where Achan was stoned. Josh. vii. 24

—26. Achor means "trouble." Where once were desolation and trouble, the lambs of CHRIST's flock shall feed in peace.

11. *A table.* Referring to idol feasts, in which worshippers partook of the sacrifices, or to the food set before the images. Comp. Bel and the Dragon, 3.

*That troop.* Marg.: "Gad." The goddess Fortune.

*That number.* Marg.: "Meni." The moon, or Ashtaroth.

12. *Will I number.* An allusion to "Meni," ver. 11, which means "number."

*Before Mine eyes.* See note ver. 3.

13. *Eat—drink.* The Bread and the Water of Life.

14. *Shall howl.* S. Luke xiii.

vexation of spirit. **15.** And ye shall leave your name for a curse unto My chosen: for the LORD GOD shall slay thee, and call His servants by another name: **16.** That he who blesseth himself in the earth shall bless himself in the GOD of truth; and he that sweareth in the earth shall swear by the GOD of truth; because the former troubles are forgotten, and because they are hid from Mine eyes. **17.** For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. **18.** But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. **19.** And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. **20.** There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. **21.** And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. **22.** They shall not build, and another

**28, 29:** "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of GOD, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of GOD."

**15. For a curse.** For a proverb of reproach. "GOD do to thee as He did unto the Jews," &c. Comp. Jer. xxiv. 9; xxix. 22. And see a name left for a blessing, Gen. xlviii. 20.

*Another name.* The name of "Christians." Acts xi. 26.

**16. Shall bless himself.** Shall have the name of the true GOD upon his lips.

*Former troubles.* The calamities caused by idol worship. "In the day of prosperity there is a forgetfulness of affliction." Ecclus. xi. 25.

**17. New heavens.** These mighty changes began at CHRIST's first Advent, and shall be completed when He comes again "with power and great glory." 2 S. Pet. iii. 13: "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." See Rev. xxi. 1, 2. Comp. Isa. li. 16; lxvi. 22.

**18. Jerusalem.** Gal. iv. 26, "Jerusalem which is above is free, which is the mother of us all." No longer, as the old city, a joy to one nation only, but to all the world.

**19. Voice of weeping.** For the fruit of the Spirit is Love, Joy, and Peace.

**20. An infant of days.** I.e., one who dies young. Children of the Resurrection, they shall come "unto a perfect man, unto the measure of the stature of the fullness of CHRIST." Eph. iv. 13. Or, in the Church young and old shall be far advanced in Christian graces.

*An hundred years.* Ten times ten is a perfect number, and is equivalent to immortality.

*The sinner being an hundred years old.* Both saint and sinner shall be immortal; but to the latter his immortality will be a curse.

**21.** This verse refers generally to the state of security under the new dispensation. But further, "the houses" may mean the "many mansions" of heaven, which we ourselves are said to build, because they are the reward of our works. Similarly with regard to the "vineyards."

inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. **23.** They shall not labour in vain, nor bring forth trouble; for they are the seed of the blessed of the LORD, and their offspring with them. **24.** And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. **25.** The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the LORD.

**22.** *As the days of a tree.* Perpetual. "Such as are planted in the house of the LORD, shall flourish in the courts of the house of our God." Ps. xcii. 12.

**23.** *Bring forth for trouble.* Bear children for death, for eternal death. Because their children shall be regenerated and made heirs of heaven.

**25.** Comp. ch. xi. 6, and note there. These passages mean generally that, under CHRIST's reign, as great changes shall be wrought in men's moral nature, as if the lower creatures were to alter their habits, and lose their antipathies, in the ways mentioned. They also refer to the gradual removal of the curse which affected more or less the whole creation.

*Wolf and the lamb.* As the persecutor Paul and the disciple Ananias. Comp. the prophecy about

Benjamin, of which tribe S. Paul was a member. "Benjamin shall ravin as a wolf: in the morning he shall devour the prey; and at night he shall divide the spoil." Gen. xlix. 27.

*Shall eat straw.* The learned and powerful shall forego their usual studies, and humbly seek to discover the meaning of the Holy Scriptures, and employ their minds in the "foolishness" of the Gospel, like the appointed teachers of Christianity.

*Dust.* Alluding to the curse pronounced on the serpent. Gen. iii. 14. The devil shall have no power to injure God's people; his food shall be dust and ashes, and men "who mind earthly things." Phil. iii. 9. The peace of Paradise shall be renewed, which was broken through Adam's rebellion. Comp. Hos. ii. 18.

#### EVENING. Isaiah lxi.

*God will not be served by merely external forms of worship, but in humble sincerity. A mighty influx of converts shall join themselves to Zion: they shall come from all parts of the world, and the priesthood shall be established among them. God's regular worship shall be everywhere celebrated, and the faithful shall be saved, when He comes at the Day of Judgment to punish sinners.*

**1.** Thus saith the LORD, The heaven is My throne, and the earth is My foot-

**1.** Quoted by S. Stephen in his speech before the Council to show that God's favour was vouchsafed without regard to local limits. "Howbeit the Most High dwell-

eth not in temples made with hands; as saith the Prophet, Heaven is My throne," &c. Acts vii. 48, 49. Comp. xvii. 24.

*Throne—footstool.* Comp. S.

stool: where is the house that ye build unto Me? and where is the place of My rest? 2. For all those things hath Mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word. 3. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. 4. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not. 5. Hear the word of the LORD, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, Let the LORD be glorified: but He shall appear to your joy, and they shall be ashamed. 6. A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to His enemies. 7. Before she travailed she brought forth; before her pain

Matt. v. 34, 35. God speaks of Himself as a mighty king.

2. *Have been.* "Have been made" by Me.

*Him that is poor.* "Humble." S. Matt. v. 3. S. Paul tells us, "Ye are the temple of God, and the Spirit of God dwelleth in you." 1 Cor. iii. 16.

3. *He that killeth an ox.* He who sacrifices even a lawful sacrifice in a formal manner, and with an impure heart, is as abominable as one who commits murder or offers a human sacrifice. Comp. ch. i. 11—13.

*Dog's neck.* See Deut. xxiii. 18.

*Blessed.* Worshipped, venerated.

4. *I also will choose their delusions.* I will give them over to a spirit of delusion. See Rom. i. 28; 2 Thess. ii. 10—12.

*When I called.* Comp. ch. lxx. 12.

5. *Ye that tremble.* Viz. the Apostles and followers of Jesus CHRIST.

*For My name's sake.* According to our LORD's prophecy. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations

for My Name's sake." S. Matt. xxiv. 9. Comp. S. John xv. 21; S. Matt. x. 17.

*Let the Lord be glorified.* The unbelieving Jews said, Why do you preach to us of a Man of sorrows and acquainted with grief, of a God crucified and slain? We would see Him reigning in majesty and glory.

*He shall appear to your joy.* He shall show His majesty and power in the triumph of His Church, and the overthrow of His enemies.

6. The Prophet sees in a vision the terrible scenes of the destruction of the city and Temple by the Romans, and the intestine discords which preceded that event.

*A voice from the Temple.* We are told that before the final ruin voices were heard in the Temple crying, "Let us go hence." Comp. our LORD's words, "Your house is left unto you desolate." S. Luke xiii. 35.

7. *She.* Zion, the mother of spiritual children. The verse refers to the sudden increase of the Church, e.g. when three thousand were added in one day. Acts ii. 41.

came, she was delivered of a man child. 8. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. 9. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy GOD. 10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: 11. That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. 12. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. 14. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward His servants, and His indignation toward His enemies. 15. For, behold, the LORD will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. 16. For by fire and by His sword will the LORD plead with all flesh: and the slain of the LORD shall be many. 17. They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh, and the abomi-

*Man child.* CHRIST. The travail of the Church in the conversion of souls is spoken of. "My little children," says S. Paul, "of whom I travail in birth again until CHRIST be formed in you." Gal. iv. 19.

8. *Such a thing.* A birth so sudden, conversion so rapid.

*Children.* Man child, in ver. 7. The phrase is altered to the plural to show the oneness between CHRIST and His people.

9. *Cause to bring forth.* "Beget." Marg.

11. *That ye may suck.* Comp. ch. lx. 16. There is food for all in the Church, milk for babes, strong meat for those of riper age. Heb. v. 13, 14; 1 Cor. iii. 2.

12. *Borne upon her sides.* Children in the East are generally carried upon the mother's hip. With these verses comp. ch. lx. 4, 5, 11.

14. *When ye see this.* Viz. the accession of the Gentiles to the Church.

*Your bones shall flourish.* Ye shall be happy and vigorous. There

may be an allusion to the Resurrection. Comp. Ezek. xxxvii.

15. *Will come.* At the Day of Judgment. 2 Thess. i. 7, 8: "The LORD JESUS shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not GOD, and that obey not the Gospel of our LORD JESUS CHRIST." Comp. Rom. ii. 5—10.

*Chariots.* "Who maketh the clouds His chariot, and walketh upon the wings of the wind. He maketh His angels spirits, and His ministers a flaming fire." Ps. civ. 3, 4.

16. *Plead with.* "Judge."

*Shall be many.* S. Matt. vii. 13: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

17. *They that sanctify themselves.* By idolatrous rites.

*The gardens.* See ch. lxxv. 3, 4, notes.

*Behind one tree in the midst.* Marg.: "One after another," i.e.

nation, and the mouse, shall be consumed together, saith the LORD. 18. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see My glory. 19. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. 20. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. 21. And I will also take of them for priests and for Levites, saith the LORD. 22. For as the new heavens and the new earth, which I will make, shall remain before Me, saith the LORD, so shall your seed and your name remain. 23. And it shall come to pass, that from one new moon to another, and from one sabbath

in solemn procession, in the midst of the grove.

*The mouse.* Expressly prohibited. Lev. xi. 29.

18. *Gather all nations.* To the Judgment. Comp. Rev. vii. 9.

19. *Sign.* So Ezek. ix. 4: "The LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Truly "the LORD knoweth them that are His." 2 Tim. ii. 19.

*Those that escape of them.* The remnant, ch. i. 9, the Apostles and early believers. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." S. Matt. xxiv. 14. The preaching of the Gospel throughout the world is a sign of CHRIST's coming to judgment.

*Tarshish.* The most distant seaport known to the Jews, perhaps on the coast of Spain. The Prophet means, by naming these places, to denote that the Gospel shall be preached to the most distant regions.

*Pul.* Africa, or Egypt.

*Lud.* Lydia, or Asia Minor.

*That draw.* Nations which use the bow.

*Tubal and Javan.* Italy and Greece. The three known quarters of the world are mentioned.

20. *All your brethren.* Converted Gentiles, true children of Abraham. Rom. iv. 11, 12.

*Upon horses, &c.* This refers to the varying conditions, graces, and endowments, of the converts, and the aids afforded to them in coming to CHRIST.

*Swift beasts.* "Dromedaries."

21. *Of them.* Of the Gentile converts, so that the office of priest was not to cease in the Christian Church, and God would call men to the ministry and sanctify them for His work.

22. *Shall remain.* So the Church is called "a kingdom which cannot be moved." Heb. xii. 28.

23. *From one new moon.* Month by month, and week by week, all people shall regularly worship the LORD. The expressions are taken from the appointed ritual of the Jews. "All the earth doth worship Thee, the FATHER everlasting." A shadow of the eternal worship offered by the saints in heaven. Rev. iv. 8; vii. 15.



to another, shall all flesh come to worship before Me, saith the LORD. **24.** And they shall go forth, and look upon the carcases of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

**24. They.** The blessed.

*Shall go forth.* Not bodily, but in mind and contemplation.

*The carcases.* The righteous shall understand the eternal punishment of sinners.

*Their worm.* Their conscience shall gnaw for ever.

*Their fire.* The sensible pun-

ishment of body. These terrible expressions are used by our merciful LORD Himself. S. Mark ix. 44, 46, 48.

*An abhorring.* A loathsome sight. All that see it shall have no pity for them, but shall acknowledge God's justice in punishing them.

### Septuagesima, Sexagesima, and Quinquagesima.

On Septuagesima Sunday the Lessons change from the prophecies of Isaiah to the histories of Genesis, because we now have to look not at the glorious privileges and hopes vouchsafed to us in CHRIST JESUS, but at the use we have made of these blessings; so that, by observing our own shortcomings, we may be prepared for the hearty repentance to which we shall be called in Lent. We have learned what we can do through CHRIST Who strengtheneth us; we must consider at this season whether we have done our duty as regenerated Christians.

### THE SUNDAY CALLED SEPTUAGESIMA, OR THE THIRD SUNDAY BEFORE LENT.

MORNING. Genesis i.

*In this chapter are displayed God's power, wisdom, and goodness, in the creation of the world and of man. "The creation of the world was as gradual as is the development of the herb; 'first the blade, then the ear, after that the full corn in the ear.' First the material, then the vegetative, then the animal life; and from thence the moral and spiritual." We see here and in the next chapter the claims which God has upon us, and therefore why we are to repent.*

**1.** In the beginning GOD created the heaven and the earth. **2.** And the

*1. In the beginning, of time; for time began when the world was created, but it was not measurable then as now. This was before the six days of creation; we know not when. Comp. S. John i. 1: "In the beginning was the Word;" where the words, "In the beginning was" indicate eter-*

*nity. Thus the Author of the New Creation is one with the Author of the Old Creation. "Moses begins with the works made; S. John begins with the Maker of the works."*

*Created. I.e., made out of nothing by His Word, that is, His Only-begotten Son.*

*The heaven and the earth. The*

earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 3. And God said, Let there be light: and there was light. 4. And God saw the light, that it was good: and God divided the light from the darkness. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day. 6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

universe, not in many respects such as we know it now, but, at any rate as regards the earth, in those unknown conditions, which geology partly reveals to us, and which prepared it for its present state and use.

2. *Without form and void.* This verse describes the state of the earth before the introduction of the new system when man was to be its inhabitant, and to which alone the six days of creation refer. It must be remembered that Holy Scripture is intended not to teach physical science or to explain physical facts, but to narrate to us God's revelations to man; and therefore we are not to expect therein any complete physical history of the earth, but just so much as it is necessary for us to know as a matter of faith, and that couched in the ordinary language of human observation. It is probable that Moses received the revelation of the creation of the world in the form of visions, and thus narrates what he saw.

*Darkness was upon the face of the deep.* Job xxxiii. 4, 9: "Where wast thou . . . when I made the cloud the garment thereof [of the sea], and thick darkness a swaddling-band for it?"

*Moved upon.* The Third Person of the Blessed Trinity rested, as it were, with His influence over the shapeless mass, (as He rests now upon the waters of Baptism,) to form and quicken the new creation.

3. *God said.* God willed; and with Him to will is to effect. Ps. xxxiii. 9: "He spake, and it was done; He commanded, and it stood fast." There is here a plain reference to the Word by Whom it was done. By His Word God's creative power was exercised.

*Let there be light.* Light was made before the sun or stars.

*And there was light.* A token and pledge of the true Light, the Light of the New Creation of God, arising from the grave on the first day (S. John i. 9), and of the enlightenment of heart produced by the HOLY SPIRIT, Which also on this day came down upon the Apostles in fiery tongues. For the phenomena of nature are symbolical of the mysteries of grace, and shadow forth facts of Revelation.

4. *God saw.* Contemplated. A human mode of speech.

*Divided.* Williams (Creation):

"God made not darkness, made not sin,

But doth its goings order."

God then appointed that light and darkness should constantly succeed each other.

5. *God called.* God caused that men should hereafter call the light thus formed Day.

*The first day.* A natural day, a space of time equivalent to twenty-four hours. Literally: "Evening was and morning was day one."

6. *Firmament.* The expanse. Cf. Ps. civ. 2: "Who stretchest out the heavens like a curtain."

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so. 8. And God called the firmament Heaven. And the evening and the morning were the second day. 9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so. 10. And God called the dry land Earth ; and the gathering together of the waters called He Seas : and God saw that it was good. 11. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth : and it was so. 12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that it was good. 13. And the evening and the morning were the third day. 14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years ; 15. And let them be for lights in the firmament of the heaven to give light upon the earth : and it was so. 16. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night ; He made the stars also. 17. And God set them in the firmament of the heaven to give light upon the earth, 18. And to rule over the day and over the night, and to divide the light from the darkness : and God saw that it was good. 19. And the evening and the morning were the fourth day. 20. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firma-

The term "firmament" includes what we call "the atmosphere."

7. *Waters which were above the firmament.* The clouds. Those *under the firmament*, are the seas, rivers, &c. On this day, it seems, were made "Hail, snow, and vapours, wind and storm," which are types of the influence of the HOLY SPIRIT. It is supposed also that the holy Angels were created at this time ; unless they are included in the word "heaven," verse 1. The "waters" themselves are types of spiritual good, as being the sacramental element in Baptism, and figuring that "well of Life," of which whoso drinketh shall never thirst.

9. This verse points to some vast convulsion, when parts of the earth were elevated and parts depressed.

10. *Earth.* A figure of God's Church militant, assailed by floods in vain. Ps. civ. 9 : "Thou hast set them their bounds which they shall not pass, neither turn again to cover the earth."

12. *Earth brought forth grass, &c.* So from man's barren nature, quickened by the HOLY GHOST, sprang forth the Redeemer, the Son of God made Man.

14. *Signs.* I.e., of weather, husbandry, festivals, sailing, &c.

15. *For lights.* It is their use to men which alone is noticed.

16. *Two great lights.* Great as regards their use and effect upon earth.

*The greater light.* The sun, a type of the Sun of Righteousness, on Whom man depends for light and heat, as does the earth on the natural sun.

*The lesser light.* The moon, the faithful witness in heaven, representing the Church, shedding upon us the reflection of the Sun, when this is hidden from our eyes.

19. *The fourth day.* The Day when our LORD was betrayed for thirty pieces of silver.

20. *The moving creature.* Reptiles and fishes which breathe.

*Fowl that may fly.* A type of

ment of heaven. 21. And GOD created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and GOD saw that it was good. 22. And GOD blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 23. And the evening and the morning were the fifth day. 24. And GOD said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 25. And GOD made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and GOD saw that it was good. 26. And GOD said, Let Us make man in Our Image, after Our Likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27. So GOD created man in His Own Image, in the Image of GOD created He him; male and female created He them. 28. And GOD blessed them, and GOD said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29. And GOD said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. 31. And GOD saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Him Who on the fifth day ascended into heaven.

21. *Great whales.* Sea monsters.

*Every living creature.* Thus a large portion of the future food of man was formed on the day when the nourishment of souls was provided in the Holy Eucharist.

*That moveth.* That creepeth, viz., the reptile race.

26. *Let Us make man.* As if to mark the original excellency of man's nature, the FATHER, so to speak, deliberates with the other Persons of the Holy Trinity. Comp. iii. 22; xi. 7.

*In Our Image, after Our Likeness.* That is, so far as man is a spirit, immortal, endued with intellect, will, and memory, having free-will, capable of wisdom, virtue, and happiness, and having dominion over the lower creatures.

27. *Male and female,* or "a male and a female." This is said

by anticipation. The expression is used of no creature but man, and implies that polygamy is contrary to God's order. S. Matt. xix. 4.

28. *Subdue.* Compel it to produce its fruits.

*Have dominion.* Man lost this in a great degree at the fall.

29. *Every herb.* After the flood, "every moving thing that liveth" was given as meat to man. ix. 3. In Eden no animal food was eaten.

30. *Every green herb.* This seems to imply that no animals were originally carnivorous; and thus the new creation would in this respect be analogous to that re-creation spoken of by Isaiah, xi. 6—9; lxxv. 25. We cannot yet know this.

31. *The sixth day.* The Friday, the day on which man was created, was also the day on which he was restored and re-created by the death of CHRIST.

## EVENING. Genesis ii.

*After the creation of the world and all things therein, we are taught how God endowed Adam with supernatural blessings, prepared a place for him, gave him a law to walk by, threatening the punishment of death upon disobedience, and instituted the ordinance of marriage. The chapter is supplementary to, and explanatory of the former one.*

1. Thus the heavens and the earth were finished, and all the host of them. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. 3. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made. 4. These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, 5. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. 6. But there went up a mist from the earth, and watered the whole face of the ground. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. 8. And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good

1. *All the host of them.* All things and animals which heaven and earth contain.

2. *Rested.* So on this day CHRIST rested in the grave after finishing the work of our redemption.

3. *Sanctified it.* An intimation that the seventh day should hereafter be set apart as sacred, which, as far as we know, was first done when the Jewish law was given on Sinai. Exod. xx. 8—11. The Christian Church, by Divine inspiration, set aside the seventh, in order more particularly to observe the first day; of so much greater importance to us is CHRIST's Resurrection, than the making of all the worlds.

4. *Generations.* Origin and events, the development and further progress.

*In the day that.* At the time that, when.

7. *Breathed.* Even as CHRIST breathed on the Apostles, saying, "Receive ye the HOLY GHOST." S. John xx. 22.

*The breath of life.* A spiritual nature.

*Became.* Not was changed into, but "was endued with." So "The Word was made flesh." S. John i. 14.

*A living soul.* A soul capable of that better life which is in God. This, which was lost at the Fall, is restored in CHRIST, and the Christian is again Body, Soul, and Spirit.

8. *Planted.* "Had planted." The garden of Eden is the foreshadowing of the Church, planted with all manner of good fruits, and watered by the river of God's grace.

*Eastward.* I.e., with respect to the position of Judæa. So Christians turn to the East in prayer to remind themselves of the Paradise from which they were banished, and to lead them to set their hearts on the heavenly Eden, of which the earthly Eden was a type.

*In Eden.* Probably in Mesopotamia, near the confluence of the Tigris and Euphrates.

for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. **10.** And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. **11.** The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; **12.** And the gold of that land is good; there is bdellium and the onyx stone. **13.** And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. **14.** And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. **15.** And the LORD GOD took the man, and put him into the garden of Eden to dress it and to keep it. **16.** And the LORD GOD commanded the man, saying, Of every tree of the garden thou mayest freely eat: **17.** But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. **18.** And the LORD GOD said, It is not good that the man should be alone; I will make him an help meet for him. **19.** And out of the ground the LORD GOD formed every beast of the field, and every fowl of the

**9. Tree of life.** A real tree, giving life and health by its natural virtue, yet demanding constant use to confer its privileges upon the eater. Comp. Rev. ii. 7; xxii. 14. It is a type of the Cross.

**Tree of Knowledge.** The tree by which man learnt the difference between good and evil, obedience and disobedience: a type of free will. Without this man would have known only good. By the sight of this tree Adam and Eve were constantly warned that their true happiness consisted not in any pleasures of sense, but in simple obedience.

**10. A river went out of Eden.** Comp. Rev. xxii. 1. Thus the acts of the life of CHRIST are divided between the four Evangelists. These details are given to show that the narrative is to be understood literally.

**11. Pison.** Perhaps the Phasis or Rhion. But it is impossible to identify the rivers with any certainty at this distance of time, and after the many changes in their channels.

**Havilah.** Perhaps Colchis.

**12. Bdelium.** A kind of gum distilling from a tree. Numb. xi. 7.

**13. Gihon.** Perhaps the Araxes,

or more probably the eastern branch of the Tigris.

**Ethiopia,** or Cush, a tract of country near the eastern mouth of the Euphrates. The Chaldeans were of Cushite origin, and their country was called Eastern Ethiopia, as part of Africa was named Western Ethiopia.

**14. Hiddekel.** The Tigris.

**Toward the east of.** Marg.: "Eastward to Assyria." More probably, "Before Assyria."

**15. To dress it.** Not so much to make the garden fruitful, as to give him employment.

**17. Thou shalt not eat of it.** This was Adam's probation. God's object was to induce Adam to find all his happiness simply in serving Him; and He gives the command to prove his obedience and to try his will.

**Thou shalt surely die.** Marg.: "Dying thou shalt die." As man's disobedience led to death, so his obedience would have led to a more perfect and blissful immortality.

**18. Said.** "Had said" before the delivery of the above law.

**19.** A recapitulation introductory to the account of the creation of woman.

air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. **20.** And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. **21.** And the LORD GOD caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof: **22.** And the rib, which the LORD GOD had taken from man, made He a woman, and brought her unto the man. **23.** And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. **24.** Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. **25.** And they were both naked, the man and his wife, and were not ashamed.

*Adam.* Here first rendered as a proper name. It means either "red earth," or "beautiful."

*What he would call them.* The unstained man was endued with such wisdom, that he could give to the animals suitable names, expressive of their several natures.

**21. Deep sleep.** A supernatural ecstasy. As Eve was formed from the side of her husband while he slept, so the Church, CHRIST's spotless bride, was formed from His side when He slept in death upon the Cross. For it was when the spear pierced His side that the

Sacraments of the Church flowed forth. S. John xix. 34.

**22. Made He a woman.** Eve, the mother of all living, being taken out of Adam, shadows forth CHRIST leaving His FATHER's bosom, and becoming one with the fallen race, that, by assuming their nature, He might save them.

**23. Adam said.** He must have said this by Divine revelation.

**24.** The words of Adam, or of God confirming Adam's words. S. Matt. xix. 5; Eph. v. 31.

**25. Not ashamed.** Because they were innocent, and not subject to concupiscence. Shame came in with sin. Ch. iii. 10.

## THE SUNDAY CALLED SEXAGESIMA, OR THE SECOND SUNDAY BEFORE LENT.

MORNING. Genesis iii.

*In order to humble ourselves rightly for sin, we must know something of its nature. We learn here how sin entered into the world; how Adam, in spite of the strength and defence which God had given him, wishing to be independent of his Maker, yielded to temptation, and rebelled against God.*

1. Now the serpent was more subtil than any beast of the field which the

1. *The serpent.* A real serpent into whom the devil entered, as the evil spirits into the swine. S.

Mark v. 13. "He was a murderer from the beginning," S. John vii. 44. Comp. Rev. xii. 9.

LORD GOD had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4. And the serpent said unto the woman, Ye shall not surely die: 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8. And they heard the voice of the LORD GOD walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD GOD amongst the trees of the garden. 9. And the LORD GOD called unto Adam, and said unto him, Where art thou? 10. And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11. And He said, Who told thee that thou

*Unto the woman, as the weaker, and more open to temptation.*

*Yea, hath God said?* Has God really forbidden you to eat of one particular tree? thus raising in Eve's mind a doubt of the kindness of God.

3. *Neither shall ye touch it.* Eve's own addition to God's command (ii. 17). So she softens down "ye shall surely die" into "lest ye die." Here we see the first faint tendency to her falling away from God.

4. *Not surely die.* As though they were objects of such special regard to God, that His favour was guaranteed whatever their conduct might be.

5. *Ye shall be as Gods.* (Comp. 2 Sam. xiv. 17.) Satan tempts Eve by ambition, the desire of a higher dignity, and of a knowledge of unrevealed mysteries.

6. *Saw.* Perhaps the serpent ate the fruit before her. The temptation was addressed to man's threefold nature, as our Blessed LORD Himself was tempted.

*Good for food.* "The lust of the flesh" (1 S. John ii. 16), a

temptation addressed to the body, as the Second Adam was tempted to appetite. S. Matt. iv. 3.

*Pleasant to the eye.* "The lust of the eyes," addressed to the soul, as CHRIST was tempted by the display of "the kingdoms of the world." S. Luke iv. 5-7.

*To be desired to make one wise.* "The pride of life," addressed to the spirit, as CHRIST was tempted to cast Himself from "the pinnacle of the Temple." S. Luke iv. 9-11.

*He did eat.* The devil winds his way to the man through his love for the woman. The first result of Eve's disobedience was to make her act the tempter's part, and in so doing bring death upon her husband.

7. *Were opened,* to know good and evil; the good they had lost, the evil they had chosen.

*Knew that they were naked.* Of their better nature shame alone remained, and in this shame is their only hope of restoration.

*Naked,* not merely of covering for their bodies, but of God's righteousness, of the clothing of



wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? **12.** And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat. **13.** And the LORD GOD said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. **14.** And the LORD GOD said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: **15.** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. **16.** Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. **17.** And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; **18.** Thorns also and thistles shall

His sanctifying Spirit. Their very bodies had become "bodies of humiliation." Phil. iii. 21.

**12.** *The woman whom Thou gavest.* Adam is now, as Satan, the accuser, laying the blame first on his wife, and then on God for giving her to him.

**13.** *Beguiled me.* Eve casts the blame upon the serpent, yet with some confession of sin. 1 Tim. ii. 14: "Adam was not deceived, but the woman being deceived was in the transgression."

**14.** The curse upon the serpent, the instrument of Satan's temptation, consisted in bringing down its stature, which probably was more erect before, in the meanness of its food (Isa. lxxv. 25), and in the enmity which ensued between man and all the snake tribe. Thus its very appearance exhibits the loathsomeness of sin. The devil too eats dust and ashes in humiliation and grief that man's fall has caused his redemption.

**15.** *I will put enmity.* Man had lost his dominion over the beasts. But the verse refers especially to Satan.

*Thy seed.* Evil spirits and evil men.

*Her seed.* The seed of the woman, and especially the Messiah. Isa. vii. 14.

*It shall bruise.* The seed of the woman shall destroy the devil's power. For CHRIST "was manifested that He might destroy the works of the devil" (1 S. John iii. 8), "that through death He might destroy him that had the power of death, that is, the devil" (Heb. ii. 14). This is the first and most indefinite promise of the Messiah.

*Thy head.* It shall inflict an incurable wound.

*His heel.* Thou shalt inflict only a harmless wound.

**16.** *Thy sorrow and thy conception.* I.e., thy sorrow in thy conception.

*Thy desire shall be to.* Marg.: "subject to."

**17.** *Cursed is the ground.* Some great physical change doubtless passed over the earth and its inhabitants at the fall. Rom. viii. 20, 22: "For the creature was made subject to vanity," and "the whole creation groaneth and travaileth in pain together until now." See the effect of the removal of this curse, Isa. lxxv. 25, and note there.

it bring forth to thee; and thou shalt eat the herb of the field; **19.** In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. **20.** And Adam called his wife's name Eve; because she was the mother of all living. **21.** Unto Adam also and to his wife did the LORD GOD make coats of skins, and clothed them. **22.** And the LORD GOD said, Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: **23.** Therefore the LORD GOD sent him forth from the garden of Eden, to till the ground from whence he was taken. **24.** So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

**18.** *The herb of the field*, instead of the beautiful fruits of Eden.

**20.** *Called his wife's name Eve.* Eve means "living." This was an act of faith in Adam.

*The mother of all living.* Of all such as through CHRIST (the woman's seed) should attain everlasting life.

**21.** *Made them.* Ordered them to make.

*Coats of skins.* Probably taken

from beasts slain in sacrifice then first instituted. Comp. ch. iv. 3, 4.

**22.** *Is become as one of Us.* One of the Three Persons of the Holy Trinity. A kind of irony.

*The tree of life* would have maintained the natural life for ever.

**24.** *To keep the way of the tree of life.* To show us that we cannot obtain eternal life unless CHRIST give us power to eat of that Tree.

#### EVENING. Genesis vi.

*This chapter shows how, in consequence of Adam's fall, all the world was lost; that, seeing the nature and results of sin, we may know of what to repent. Hope of restoration is held out by the example of Noah.*

**1.** And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, **2.** That the sons of GOD saw the daughters of men that they were fair; and they took them wives of all which they chose. **3.** And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. **4.** There were giants in the earth in those days; and also after that, when the sons of GOD came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

**2.** *Sons of God.* The descendants of Seth (Ch. iv. 26), in contradistinction to the posterity of Cain, who were called "sons of men."

**3.** *Strive.* Reprove, remain with. GOD's long-suffering has limits.

*For that he also is flesh.* Car-

nal, given over to the lusts of the flesh.

*An hundred and twenty years.* I. e., before I execute My vengeance. This was while the "long-suffering of GOD waited in the days of Noah." 1 S. Pet. iii. 20.

**4.** *Giants.* Not in stature only, but in wickedness. Wisd. xiv. 6.

5. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6. And it repented the LORD that He had made man on the earth, and it grieved Him at His heart. 7. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. 8. But Noah found grace in the eyes of the LORD. 9. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. 10. And Noah begat three sons, Shem, Ham, and Japheth. 11. The earth also was corrupt before God, and the earth was filled with violence. 12. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. 13. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. 14. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 15. And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second,

6. *It repented the Lord.* An accommodation to the human mode of speaking. God acted as a man who repented would act.

7. *Man and beast.* Not him alone, but his. Man had misused the good gifts of God; they should share his punishment.

8. *Noah*, alone in the fallen world. The name means rest or comfort; the man in whom there shall be rest and comfort in a perishing world when iniquity shall abound. Thus he is a type of CHRIST. Comp. Isa. xxxii. 2.

9. *Generations.* Account, doings of himself and his family.

*A just man.* Noah is mentioned in Ezek. xiv. 14, 20, with Daniel and Job. Eccles. xiv. 17: "Noah was found perfect and righteous; in the time of wrath he was taken in exchange for the world." Comp. Heb. xi. 7.

*Perfect in his generations.* Sincere, and free from mortal sin among the men of his age and race.

10. *Japheth.* He was probably the eldest of the three. Ch. x. 2; 1 Chron. i. 5.

14. *An ark.* Computed by some to have been of more than forty-two thousand tons burden; by others, more than seventy-two thousand tons. The ark "wherein few, that is, eight souls were saved by water," (1 S. Pet. iii. 20,) is a type of the Christian Church, whose members are saved by the waters of Baptism.

*Of gopher wood.* Either cedar or cypress.

15. "God is not the author of confusion;" and in His Church all things are "done decently and in order." 1 Cor. xiv. 33, 40.

*Three hundred cubits.* The cubit is the length from the elbow to the extremity of the longest finger. The ark was 450,000 cubits in contents.

16. *In a cubit shalt thou finish it*, i. e., the ark above. The roof of the ark was to be raised a cubit, so as to form a gable. Or it may be "by the cubit," i. e., by regular measure. The window probably consisted of several lights.

*Door*, by which entrance was given to the animals to be pre-

and third stories shalt thou make it. 17. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. 18. But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 19. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. 21. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. 22. Thus did Noah; according to all that God commanded him, so did he.

served; even as the soldiers pierced CHRIST's side, and thereout came the water that typified baptism.

17. Every nation of the earth seems to have had some tradition of this flood. It was a type of the final destruction of the world, and the punishment of the lost.

18. *With thee.* Noah is made the depository of the promise, and became "heir of the righteousness which is by faith." Heb. xi. 7.

*My covenant.* That the woman's seed should bruise the serpent's head. Ch. iii. 15.

*Thou and thy sons.* Men and women apart, as was fitting at that awful time. Comp. Zech. xii. 12—14; Joel ii. 16.

20. *Shall come,* by some Divine impulse, as they came to Adam to be named. Ch. ii. 19.

22. Heb. xi. 7: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

## THE SUNDAY CALLED QUINQUAGESIMA, OR THE NEXT SUNDAY BEFORE LENT.

MORNING. Genesis ix. 1—20.

*We here read of God's covenant of mercy with Noah and its token in the rainbow. This covenant typifies the perpetual mercy of God in Christ, and gives the strongest incentive to repentance.*

1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. 3. Every moving thing that liveth shall

1. God renews to Noah the old blessing (Ch. i. 28) which Adam had forfeited through sin.

2. A partial dominion only is here restored. The completer ful-

filment of the old law of chiefdom is seen in the case of the faithful Apostles, who had power over all noxious animals, &c., S. Luke x. 19; S. Mark xvi. 18. Noah is in this

be meat for you; even as the green herb have I given you all things, **4.** But flesh with the life thereof, which is the blood thereof, shall ye not eat. **5.** And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. **6.** Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man. **7.** And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. **8.** And God spake unto Noah, and to his sons with him, saying, **9.** And I, behold, I establish My covenant with you, and with your seed after you; **10.** And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. **11.** And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. **12.** And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: **13.** I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. **14.** And it shall come to pass, when I bring a cloud over the

respect a type of the second Adam, of Whom it is said, Ps. viii. 6—8: "Thou makest Him to have dominion of the works of Thy hands; and Thou hast put all things in subjection under His feet. All sheep and oxen, yea, and the beasts of the field. The fowls of the air and the fishes of the sea; and whatsoever walketh through the paths of the seas."

**3. Even as the green herb.** As hitherto ye have eaten herbs, so ye may henceforward eat flesh. Probably the flesh of beasts killed in sacrifice was eaten before the flood.

**4. Which is the blood thereof.** It was only by revelation that Noah knew that the blood was the life.

*Not eat.* Lev. iii. 17; Acts xv. 20, 29. This was a positive law, binding only for a time. The blood, which is the life, should be offered in sacrifice to the LORD of life.

**5. At the hand of every beast.** See Exod. xxi. 28.

**6. Shall his blood be shed.** S. Matt. xxvi. 52: "All they that take the sword shall perish with

the sword." Rom. xiii. 4: "He" [the magistrate] "beareth not the sword in vain." Henceforward the murderer was handed over to human law.

*In the image of God.* Therefore, in destroying man, you destroy God's image.

**9. Covenant.** A free promise on God's side only.

**10. From all that go out of the ark,** "to every living being of the earth," so as to include the fishes, creatures not in the ark.

**13. I do set My bow.** The rainbow, before only a natural phenomenon, receives now a new signification. The rainbow is the refraction of light through falling water, so that by this influence that which had been the means of destruction and punishment, became the sign and token of mercy. It was a fitting emblem of this, as being a bow without an arrow, as turned away from earth, as refreshing the ground with gentle showers. Isa. liv. 8—12; Ecclus. xliii. 11, 12.

*In the clouds,* from whence the flood came.

earth, that the bow shall be seen in the cloud : 15. And I will remember My covenant, which is between Me and you and every living creature of all flesh ; and the waters shall no more become a flood to destroy all flesh. 16. And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant between GOD and every living creature of all flesh that is upon the earth. 17. And GOD said unto Noah, This is the token of the covenant, which I have established between Me and all flesh that is upon the earth. 18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth : and Ham is the father of Canaan. 19. These are the three sons of Noah : and of them was the whole earth overspread.

14. *The bow shall be seen.* "The sacramental sign of sin forgiven," a beautiful type of Baptism.

"Faith could not but the symbol own—

The rainbow round the Mercy-throne;  
Or part of the great spousal ring  
That weds the Bride unto her King ;

Or half disclosed with His bright bow  
The mighty Conqueror seen below."

I. WILLIAMS.

(Creation. Note P. Sec. Day.)

18. *Canaan.* The ancestor of the accursed Canaanites.

#### EVENING. Genesis xii.

*Abraham is a type of the restored man. At God's command he went forth from his idolatrous country and his father's house in search of a better land which the Lord had promised him ; so we ought to seek God's mercy in Christ in self-denial, mortification, and the faith that works by love.*

1. Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee : 2. And I will make of thee a great nation, and I will bless thee, and make thy name great : and thou shalt be a blessing : 3. And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed. 4. So Abram departed, as the LORD had spoken unto him ; and Lot went with him : and Abram was seventy and five years old when he departed out of Haran. 5. And Abram took Sarai his wife, and

1. Up to this time men might still have learnt from Shem what had been delivered to him by Methuselah and other contemporaries of Adam. Now this mode of instruction was about to be lost.

*Had said.* This was Abram's second call. His first call was from Ur, from his country and kindred, ch. xi. 31 ; xv. 7 ; Josh. xxiv. 3. His second call was from his father's house in Haran, afterwards called Carrhæ, near the Upper Euphrates. Comp. Acts vii. 3.

*Get thee out.* A type of the

awakening summons of God's Spirit in the Christian's heart, as Abraham's first call is a figure of our call in Baptism.

3. *In thee.* I.e., in thy seed, which is CHRIST. Gal. iii. 16. "Abraham," says our LORD, "rejoiced to see My day : and he saw it, and was glad." S. John viii. 56. Abraham had no child yet, but his faith never failed. Acts vii. 5.

4. *Abram departed.* Heb. xi. 8. "By faith Abraham, when he was called to go out into a place which he should after receive for an

Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 7. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, Who appeared unto him. 8. And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. 9. And Abram journeyed, going on still toward the south. 10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. 11. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: 12. Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. 13. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. 14. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 15. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. 16. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and

inheritance, obeyed; and he went out, not knowing whither he went."

5. *Lot*. Brother of Sarai and son of Haran, Abram's half brother. Ch. xi. 27.

*Haran*. One day's journey from Ur, if, as it is thought, Ur be the same as Orfa, or Edessa.

*Into the land of Canaan they came*. Obedience comes first, knowledge afterwards.

6. *Sichem* or *Shechem*, the centre and the garden of Palestine, is situated in a narrow valley, seven miles south of Samaria, at the foot of Mounts Ebal and Gerizim. Here Jeroboam, on his revolt, established his capital. (1 Kings xii. 25.) And here CHRIST conversed with the Samaritan woman. (S. John iv. 5.)

*Was then*, i.e., was already. *The plain of Moreh* is probably "the oak of Moreh." Judg. ix. 6, 37; Deut. xi. 30.

7. *The Lord appeared*, by an angel.

*Builded he an altar*. This care for the exercise of devotion, sacrifice, and worship, is a distinguishing mark of Abraham's faith.

8. *Bethel*, "House of God," first called Luz, now Beitin, on the frontier between the kingdom of Israel and Judah, twelve miles from Jerusalem.

13. *Say—thou art my sister*. Sarai was Abram's niece. She is called Ischah, Ch. xi. 29. Abram by going down into Egypt with his wife, and concealing his relationship to her, showed his trust in God, leaving it to Him to defend his cause, which the LORD did defend by preserving his life and Sarai's chastity. Ch. xx.; xxvi. The forbidden degrees of marriage were not strictly laid down in those early times. The Jews were under severe limitations, which have ever been the rule in the Christian Church.

16. *Entreated*. Gave him many presents, as Abimelech. Ch. xx. 14.

camels. 17. And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 18. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? 19. Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. 20. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

17. *The Lord plagued.* Perhaps with barrenness. Ch. xx. 17, 18. "He suffered no man to do them wrong, but reprov'd even kings for their sakes." Ps. cv. 14. "Marriage is honourable in all, and the bed undefiled: but whore-

mongers and adulterers God will judge." Heb. xiii. 4.

18. *Thy wife.* Pharaoh, brought to reflection by God's judgment, perhaps learned the truth from Sarai.

## Lent.

LENT is the time when the Church calls her children to "bring forth fruits meet for repentance," and so to prepare for a joyful Resurrection. And having shown to us what repentance is by setting before us certain events in the lives of members of the family chosen by God to be the keeper and witness of His traditions, she turns to the doctrine of CHRIST'S Passion, and teaches that we must take up our cross and follow Him in humility and suffering.

## FIRST SUNDAY IN LENT.

MORNING. Gen. xix. to ver. 30.

*Lot is a sign of the body of Christ in the last days, of the Christians who shall be grieved at the wickedness of the world around, and by God's mercy escape the great condemnation. His life also may be a type of sin after Baptism, of late repentance, and of final salvation with the loss of all those things for whose sake sin had been incurred.*

1. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself

1. *Two angels.* One of the three angels who appeared to Abraham, (ch. xviii. 2,) remained with him, while the other two went on to Lot.

*Lot.* He had now left Abraham, (ch. xiii. 11,) and, led by the desire of being rich and powerful, had taken up his abode among the

wicked Sodomites. He is led by sight, Abraham by faith.

*Sodom,* in the valley of the Jordan, at the south-east of Canaan. The river seems at that time to have flowed into the Red Sea along a course now marked by a valley.

*In the gate.* The general place of resort or meeting, answering to



with his face toward the ground; 2. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. 3. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. 4. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: 5. And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. 6. And Lot went out at the door unto them, and shut the door after him, 7. And said, I pray you, brethren, do not so wickedly. 8. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. 9. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. 10. But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. 11. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. 12. And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: 13. For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. 14. And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. 15. And when the morning

the market or forum of Roman towns.

2. *Turn in.* Heb. xiii. 2: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

*In the street.* This they said to try his character and sincerity.

4. *All the people.* So that there were not even ten righteous in the city. Ch. xviii. 32.

5. *Know them.* Ch. iv. 1. This vile sin continued among the Gentiles in the Apostles' time. Comp. Rom. i. 27; 1 Cor. vi. 9. Lot was a "just man" compared with these sinners, and was "vexed with their filthy conversation," "for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day

with their unlawful deeds." 2 S. Pet. ii. 7, 8; see Ezek. xvi. 49.

8. *Do ye unto them.* Lot seems to have made this sinful offer without due thought, owing to his troubled state of mind at the suddenness of the attempt upon his guests.

11. *Blindness.* As in the case of those who sought to take Elisha. 2 Kings vi. 18. Take heed, Christian, that the light that is in thee be not darkness; for then in vain shalt thou seek the Door, and the LORD will profess unto thee, I never knew thee.

14. *Which married,* i.e., were betrothed to, so "espoused," S. Matt. i. 18. These sons-in-law despised the warning, and were destroyed with their countrymen.

arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. **16.** And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. **17.** And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. **18.** And Lot said unto them, Oh, not so, my Lord: **19.** Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: **20.** Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. **21.** And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. **22.** Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. **23.** The sun was risen upon the earth when Lot entered into Zoar. **24.** Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven: **25.** And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

**16.** *While he lingered.* Lot did not show Abraham's readiness. His sojourn among the worldly and the wicked had influenced him for the worse.

*Without the city,* yet not yet safe; he is still weak and feeble of heart.

**17.** *For thy life,* with his "life given him for a prey," (Jer. xxi. 9), all else being utterly lost. Thus the righteous scarcely was saved. 1 S. Pet. iv. 18.

*Look not behind thee.* This was to try Lot's obedience, to show God's hatred of the wicked city, and to teach Lot to take cheerfully the loss of all earthly things.

**19.** *I cannot escape to the mountain.* Lot did not believe that He Who commands will give strength to perform. He looked to the mercy, not to the power. The mountains spoken of are those to the east of the Dead Sea.

**22.** *I cannot do.* Having engaged to save thee, I cannot, &c.

*Zoar,* i.e., "Little," formerly

called Bela. Ch. xiv. 2. This city was preserved at Lot's request, when the four other cities of the plain were destroyed. It was a town of Moab, on the eastern side of what was afterwards the Dead Sea.

**23.** *The sun was risen.* He had set out at break of day.

**24.** *The Lord rained—from the Lord.* The SON rained from the FATHER, implying a distinction of Persons. This overthrow is a fearful proof of God's hatred of sin, and a type and rehearsal of the judgment by fire at the last day. S. Jude 7; 2 S. Pet. ii. 6.

**25.** *Overthrew.* If we suppose that the agent in this overthrow was some volcanic eruption, or miraculous fire from heaven, they are equally appalling, God often making use of natural causes to execute His purposes.

*All the plain.* The whole plain seems to have sunk, and is now covered by the waters of the Jordan which have no outlet, and

26. But his wife looked back from behind him, and she became a pillar of salt. 27. And Abraham gat up early in the morning to the place where he stood before the LORD: 28. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. 29. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in the which Lot dwelt.

which form the lake called the Dead Sea, or the Sea of Salt. Of the wickedness of these five cities, "even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness." Wisd. x. 7.

26. "Pillar of salt." "A monument of an unbelieving soul." Wisd. x. 7. "No man having put his hand to the plough, and looking back, is fit for the kingdom of

God." S. Luke ix. 62. "Remember Lot's wife." Id. xvii. 32. See the danger of a half repentance.

27. *Before the Lord.* When he interceded for Sodom. Ch. xviii. 22, 23.

29. *Remembered Abraham.* Lot was saved for Abraham's sake. "The effectual fervent prayer of a righteous man availeth much." S. James v. 16.

#### EVENING. Genesis xxii.

*Here is a contrast to the halting faith of Lot. Abraham was willing to offer up his only son at God's command; he shrank not from this bitter sacrifice, and inherited for his obedience a blessing which should extend to all families of the earth. Thus at the beginning of the visible Church was set forth a picture of the central fact of the Atonement.*

1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee of. 3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 4. Then on the third day

1. *God did tempt Abraham.* God tried his faith, gave him an opportunity of showing its power, that He might perfect and reward it.

2. *Thy son, thine only son.* The child of promise, on whom were centred all the hopes of the future.

*Moriah.* The hill whereon Solomon's temple was built, and in the same range as that where our Blessed SAVIOUR was crucified. Some have supposed Mount Ge-

rizzim to be the place intended; but there is no sufficient reason for changing the locality to which universal tradition has assigned the transaction.

*Offer him.* With your own hands.

3. *And Isaac his son.* Thus "God so loved the world, that He gave His only-begotten Son." S. John iii. 16.

4. *On the third day.* Beer-sheba was about fifty miles south

Abraham lifted up his eyes, and saw the place afar off. 5. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. 6. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8. And Abraham said, My son, God will provide Himself a lamb for a burnt offering: so they went both of them together. 9. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10. And Abraham stretched forth his hand, and took the knife to slay his son. 11. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me. 13. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen. 15. And the angel of the LORD called unto Abraham out of heaven the second time, 16. And said, By Myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17. That in blessing I will bless thee, and in multiplying

of Jerusalem. Who but God can know what those three days of travail were to Abraham,—the struggle between faith and affection, nature and grace?

*Saw the place.* Which God made known to him by some sign. The mountainous region of Moriah is visible from a long distance.

5. *And come again.* Viz., "I and the lad." "Accounting that God was able to raise him up, even from the dead." Heb. xi. 19.

6. *Laid it upon Isaac.* Isaac thus bearing his wood, as CHRIST bore His cross. S. John xix. 17.

8. In this Abraham uttered a prophecy that God would provide Himself a sacrifice in His SON.

9. *Bound.* As CHRIST was nailed to the cross.

10. An imitation of the act of the Almighty FATHER in giving His SON to die for us.

13. *In the stead.* So CHRIST's divine nature remained impassible, but in His humanity He suffered for the world. Perhaps it was now that Abraham saw the day of CHRIST and the mystery of the Cross. S. John viii. 56.

14. *Jehovah-jireh.* "The LORD will see," or "provide," referring to his own words, v. 8.

*It shall be seen.* A proverbial saying, implying that in the mountain of the LORD aid will always be forthcoming; or, as He provided for Abraham's need, so He will provide for ours.

15. There has been no such occasion again, nor shall there be till it shall be said by CHRIST Himself to him that has overcome, the true son in the faith of the faithful Abraham, "Well done, good and faithful servant; enter thou into the joy of thy LORD."

I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; **18.** And in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed My voice. **19.** So Abraham returned unto his young men, and they rose up and went together to Beer-sheba ; and Abraham dwelt at Beer-sheba. **20.** And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor ; **21.** Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, **22.** And Chessed, and Hazo, and Pildash, and Jidlaph, and Bethuel. **23.** And Bethuel begat Rebekah : these eight Milcah did bear to Nahor, Abraham's brother. **24.** And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

**17.** *I will multiply.* A father, for the love of God, willing to be childless, is for that willingness made the father of nations, and of all that are in CHRIST.

*The gate.* The cities and country, as Deut. xii. 12.

**18.** *In thy seed.* In CHRIST. This is an indication that man's recovery should not be effected by any self-relying efforts of mankind, as

they were scattered throughout the earth, but through a gift which it would please God to bestow upon them, through the one peculiar channel of His own election.

**20—24.** This genealogy is given for the sake of Rebecca, Isaac's wife.

**20.** *She hath also.* Referring to Sarah, her sister-in-law.

## SECOND SUNDAY IN LENT.

MORNING. Genesis xxvii.

*Esau and Jacob are types of the carnal and spiritual, the bad and good Christian. The latter shows his faith in God and trust in promised blessings ; the former is a careless and profane person, altogether unmindful of heavenly things and of his own privileges.*

**1.** And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son : and he said unto him, Behold, here am I. **2.** And he said, Behold now, I am old, I know not the day of my death : **3.** Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison : **4.** And make me savoury meat, such as I love, and bring

**1.** *Old.* About 137 years of age, though he lived more than forty years after this.

**3.** *Take me some venison.* Isaac desired Esau to dispose himself to receive his blessing by obedience and ministering to his father's wants.

**4.** *Make me savoury meat.* The day of blessing was to be a festival. Isaac here teaches a truth respecting the support of the clergy. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix. 11.

it to me, that I may eat; that my soul may bless thee before I die. **5.** And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. **6.** And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, **7.** Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. **8.** Now therefore, my son, obey my voice according to that which I command thee. **9.** Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: **10.** And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. **11.** And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: **12.** My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. **13.** And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. **14.** And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. **15.** And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: **16.** And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: **17.** And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob. **18.** And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? **19.** And Jacob said unto his father, I am Esau, thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. **20.** And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy GOD brought it to me. **21.** And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. **22.** And Jacob went near unto

*May bless.* This blessing, so earnestly desired, had respect to the promised seed, the Messiah.

**7. Before the Lord.** As in the sight of God, God inspiring and ordering the blessing.

**8. Obey my voice.** Rebecca had been told that the elder should serve the younger (chap. xxv. 23), and may now have been acting under the hand of God, to reward him who valued the covenant of God made with Abraham and Isaac, and to punish him who despised it, and had sold his birth-right. Ch. xxv. 33, 34.

**11. Jacob.** He was "a plain man" (ch. xxv. 27,) one void of guile and deceit, even as CHRIST, alluding to Jacob's name, Israel, said of Nathanael, "Behold an

Israelite indeed, in whom is no guile." S. John i. 47.

**13. Upon me.** Knowing that the issue would be happy, that no curse would ensue, but a blessing.

**15. Goodly raiment.** Typical of the Gentile and the Christian succeeding to the spiritual privileges of the Jew. The younger stands in the elder's place, having put on CHRIST.

**16. So CHRIST, of Whom Jacob is a type, took our sins upon Him.**

**19. I am Esau.** In obedience to his mother, Jacob speaks and acts a falsehood, in order to obtain that blessing which rightly belonged to him. But we must not judge him hastily, because much in this transaction is mysterious, and God Himself says,

Isaac his father : and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. 23. And he discerned him not, because his hands were hairy, as his brother Esau's hands : so he blessed him. 24. And he said, Art thou my very son Esau ? And he said, I am. 25. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat : and he brought him wine, and he drank. 26. And his father Isaac said unto him, Come near now, and kiss me, my son. 27. And he came near, and kissed him : and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed : 28. Therefore GOD give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine : 29. Let people serve thee, and nations bow down to thee : be lord over thy brethren, and let thy mother's sons bow down to thee : cursed be every one that curseth thee, and blessed be he that bleaseth thee. 30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 31. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 32. And Isaac his father said unto him, Who art thou ? And he said, I am thy son, thy firstborn Esau. 33. And Isaac trembled very exceedingly, and said, Who ? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him ? yea, and he shall be blessed. 34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. 35. And he said, Thy brother came with subtilty, and hath taken away thy blessing. 36. And he said, Is not he rightly named Jacob ? for he hath supplanted me these two times : he took away my birth-right ; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me ? 37. And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants ; and with corn and wine have I sustained him : and what shall I do now unto thee, my son ? 38. And Esau said unto his father, Hast

"Jacob have I loved." Rom. ix. 13.

22. *The voice, &c.* So in CHRIST, the voice was the voice of the SON of GOD, but the outward appearance that of mortal man. Or, again, our nature inherits not by right, but through the merits of the elder brother, the Firstborn, CHRIST.

23. *He blessed him.* He prepared to bless him.

28, 29. The blessing is divided into four parts. Isaac prays or prophesies — 1. Wealth ; 2. Empire ; 3. Pre-eminence among his brethren ; 4. God's favour.

33. *Trembled.* By a sudden inspiration he saw the hand of GOD in what had befallen, and then does willingly what before he had done in ignorance. Ch. xxviii. 3, 4.

34. *He cried.* Not with any repentance for his former error, but merely with grief for his own temporal loss and his brother's gain.

36. *Jacob.* I.e., "supplanter, tripper up." Ch. xxv. 26, 31.

37. *I have made him thy lord.* Primarily fulfilled when David conquered Edom. 2 Sam. viii. 14.

thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. 39. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 40. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. 41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. 42. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. 43. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; 44. And tarry with him a few days, until thy brother's fury turn away; 45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? 46. And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

38. *Wept.* "Ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Heb. xii. 17.

39. See ch. xxxiii. 9. *The fatness.* Marg.: "of the fatness;" others, "away from the fatness," "Seir" being a rocky, barren country.

40. *By thy sword.* Such was the character of the Edomites, the descendants of Esau.

*Break his yoke.* Fulfilled by the rebellion of the Edomites in the time of Jehoram. 2 Kings viii. 20.

41. *Will I slay.* So the Jew persecuted the Gentile Christian.

45. *Of you both.* By the murder of one, and the consequent flight and banishment of the other. Or she alludes to the custom of the avenging of blood, which would have forced Jacob's nearest relation to kill Esau. Comp. 2 Sam. xiv. 6, 7.

46. *Heth.* Esau had married Hittite women. Ch. xxvi. 35. Rebecca conceals the true reason why she wished to remove Jacob for a time, in order to spare Isaac sorrow. *Daughters of Heth,* Hittites.

#### EVENING. Genesis xxxiv.

*The sin of Dinah and its consequences show that if we put ourselves in the way of temptation, we cannot expect to be defended from the effects of our wilful folly, and how one sin leads to another.*

1. And Dinah the daughter of Leah, which she bare unto Jacob, went out

1. *Went out.* Without her father's knowledge, on the occasion of some great festival at Shechem, led by idle curiosity, and vanity,

and love of pleasure. Being the daughter of Leah she was full sister to Simeon and Levi, which accounts for their revenge, ver. 25.



to see the daughters of the land. **2.** And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. **3.** And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. **4.** And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. **5.** And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. **6.** And Hamor the father of Shechem went out unto Jacob to commune with him. **7.** And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done. **8.** And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. **9.** And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. **10.** And ye shall dwell with us: and the land shall be before you: dwell and trade ye therein, and get you possessions therein. **11.** And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. **12.** Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. **13.** And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: **14.** And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: **15.** But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised: **16.** Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. **17.** But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. **18.** And their words pleased Hamor, and Shechem Hamor's son. **19.** And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father. **20.** And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, **21.** These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. **22.** Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. **23.** Shall not their cattle and their substance and every beast of theirs be our's? only let us consent unto them, and they will dwell with us. **24.** And unto Hamor and unto Shechem his son hearkened

**3.** *Spake kindly.* Marg.: "to the heart of the damsel," spake soothing words of affection, to comfort and assure her. Comp. Hos. ii. 14.

**7.** *In Israel.* Against Israel or Jacob. Shechem had defiled the holiness of the chosen family.

**14.** The rite of Circumcision had been given to Abraham, Gen.

xvii. 10—14. See on Festival of the Circumcision.

**15.** It was an aggravation of their guilt, to make use of a pretence of religion to cover their evil design.

**20.** *Gate.* Where the chief men sat in judgment and the market was held. See on ch. xix. 1; and for Shechem, on ch. xii. 6.

all that went out of the gate of his city ; and every male was circumcised, all that went out of the gate of his city. **25.** And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. **26.** And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. **27.** The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. **28.** They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field. **29.** And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. **30.** And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites : and I being few in number, they shall gather themselves together against me, and slay me ; and I shall be destroyed, I and my house. **31.** And they said, Should he deal with our sister as with an harlot ?

**24. Circumcised.** Not from a religious motive, but using religion as a cloke for covetousness and lust.

**25. On the third day.** When inflammation usually set in after circumcision.

**Simeon and Levi.** See on verse 1. They were doubtless accompanied by their dependents and servants, but not by their brothers. V. 27.

**Slew all the males.** Compare

the words of Jacob (chap. xlix. 5,) "instruments of cruelty are in their habitation." Judith ix. 2—4. Thus one sin ever leads to another.

**27. The sons of Jacob,** profiting by their brothers' crime.

**30. To make me to stink.** To render me odious. Exod. v. 21. Jacob had known nothing of his sons' intentions, and was now deeply grieved at their wickedness.

### THIRD SUNDAY IN LENT.

MORNING. Genesis xxxix.

*Joseph was sent forth into the world and exposed to temptation, but was strengthened under it, because it was not of his own seeking, and because he trusted in God. His "light affliction" worked for him an exceeding weight of glory. He is one of the most perfect types of our Lord in Holy Scripture, especially as to His humiliation and subsequent exaltation to the right hand of God.*

**1.** And Joseph was brought down to Egypt ; and Potiphar, an officer of

**1. Joseph.** Sold by his brethren, especially Judah, as a slave, | as CHRIST was sold by Judas Iscariot. Ch. xxxvii. 26, 27, 36.

Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Iahmeelites, which had brought him down thither. **2.** And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. **3.** And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. **4.** And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. **5.** And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. **6.** And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured. **7.** And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. **8.** But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; **9.** There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? **10.** And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. **11.** And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. **12.** And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. **13.** And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, **14.** That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: **15.** And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. **16.** And she laid up his garment by her, until his lord came home. **17.** And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: **18.** And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. **19.** And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. **20.** And Joseph's master took him, and

*Pharaoh.* King Phiops, or Aphophis, a Memphite Pharaoh, reigning probably at On or Heliopolis.

*An Egyptian.* Mentioned because there were many Canaanites and Arabians at the court, and Joseph could rise to a high position only through an Egyptian.

**2. The Lord was with Joseph.** The Presence of God was peculiarly with Joseph, and he most remarkably felt and recognized that Presence throughout his life.

**6.** This verse, compared with verses 22, 23, exhibits Joseph as a type of CHRIST in His mediatorial office. Comp. ch. xli. 44; S. John i. 3.

**9. Against God.** Whose eye, he knew, was upon him.

**12. Fled.** Other sins may be conquered by fighting, this by flight.

**14. Saying.** So of CHRIST: "False witnesses did rise up; they laid to My charge things that I knew not." Ps. xxxv. 11.

*To mock us.* To disgrace us.

put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. 21. But the LORD was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison. 22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. 23. The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

20. *Into the prison.* Ps. cv. 18: "Whose feet they hurt with fetters: he was laid in iron." So CHRIST was laid in the bonds of the grave, yet was "free among the dead," as Joseph among the prisoners.

*King's prisoners.* Prisoners of war. Thus CHRIST was "numbered with transgressors."

22. *He was the doer of it.* In

this too Joseph was a type of CHRIST, in Whose person are gathered together all functions which are discharged on God's part towards man, and on man's part towards God.

23. Joseph's office in the family, the prison, and the throne, represents CHRIST's mediatorship in earth, hell, and heaven.

#### EVENING. Genesis xlii.

*God brings distress upon sinners, in order to awaken their consciences and lead them to repentance. Joseph raised from prison to be a governor and the support of the world, is a type of Christ, exalted in His human nature to the right hand of God, and becoming to all that resort to Him "the Bread of life."*

1. Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? 2. And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live and not die. 3. And Joseph's ten brethren went down to buy corn in Egypt. 4. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. 5. And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. 6. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. 7. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them: and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. 8. And Joseph knew his brethren, but they knew not him. 9. And

1. *Corn in Egypt.* Provided by the care of Joseph. See ch. xli. 33, sqq. More than twenty years had passed since Joseph's separation from his family.

6. *Governor.* Joseph, raised from the dungeon, becomes the chief governor of the land; so CHRIST, raised from the dead, is exalted to God's right hand, and

"all power is given unto Him in heaven and earth." S. Matt. xxviii. 18.

*Bowed down themselves.* Thus fulfilling Joseph's dream. Chap. xxxvii. 7.

7. *Roughly.* To bring them to a sense of their evil conduct towards him. Heb. xii. 6.

8. *Knew not him.* See on v. 1.

Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. **10.** And they said unto him, Nay, my lord, but to buy food are thy servants come. **11.** We are all one man's sons; we are true men, thy servants are no spies. **12.** And he said unto them, Nay, but to see the nakedness of the land ye are come. **13.** And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. **14.** And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: **15.** Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. **16.** Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. **17.** And he put them all together into ward three days. **18.** And Joseph said unto them the third day, This do, and live; for I fear God: **19.** If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: **20.** But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. **21.** And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. **22.** And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. **23.** And they knew not that Joseph understood them; for he spake unto them by an interpreter. **24.** And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. **25.** Then Joseph commanded to fill their sacks with corn, and to restore every man's money into

9. *Ye are.* Spoken by way of trial, or question.

*Spies.* The Egyptians were at enmity with some of the tribes of Canaan, and Joseph was quite right to examine strangers from that country. Comp. ch. xlv. 34, where we learn that shepherds by occupation were considered unclean by the Egyptians.

*Nakedness.* The weak places.

11. *One man's sons.* And therefore not likely to be sent on such an errand.

15. *By the life of Pharaoh.* As truly as Pharaoh lives.

*Your youngest brother.* Joseph wished to know what had become of Benjamin.

17. *Into ward.* Joseph's own punishment. Ch. xxxix. 20. Comp. S. Matt. vii. 2.

18. *For I fear God.* And therefore will do nothing unjust or cruel.

21. Here at length was sincere, though tardy, conviction of sin. They confess their own sin against their brother Joseph; and acknowledge the justice of their punishment. 1 Cor. xi. 31; Wis. xvii. 11: "For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things."

22. *Spake I not.* Reuben had tried to save Joseph from his brethren (chap. xxxvii. 21, 22,) and, like his father, had been deceived by their story of the bloody coat.

24. *Simeon.* As being the eldest and the ringleader of those

his sack, and to give them provision for the way : and thus did he unto them. **26.** And they laded their asses with the corn, and departed thence. **27.** And as one of them opened his sack to give his ass provender in the inn, he espied his money : for, behold, it was in his sack's mouth. **28.** And he said unto his brethren, My money is restored ; and, lo, it is even in my sack : and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us ? **29.** And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them ; saying, **30.** The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. **31.** And we said unto him, We are true men ; we are no spies : **32.** We be twelve brethren, sons of our father ; one is not, and the youngest is this day with our father in the land of Canaan. **33.** And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men ; leave one of your brethren here with me, and take food for the famine of your households, and be gone : **34.** And bring your youngest brother unto me : then shall I know that ye are no spies, but that ye are true men : so will I deliver you your brother, and ye shall traffick in the land. **35.** And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack : and when both they and their father saw the bundles of money, they were afraid. **36.** And Jacob their father said unto them, Me have ye bereaved of my children : Joseph is not, and Simeon is not, and ye will take Benjamin away : all these things are against me. **37.** And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee : deliver him into my hand, and I will bring him to thee again. **38.** And he said, My son shall not go down with you ; for his brother is dead, and he is left alone : if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

who had proposed to murder Joseph.

**28.** *Afraid.* Their awakened conscience made them fear they knew not what.

**35.** *They were afraid.* They seem to have feigned this sudden fear, lest their father should up-

braid them ; for they had already seen that their money was restored. Comp. ch. xliii. 21. Joseph's object in restoring the money may have been to try their honesty.

**38.** *Alone.* The only child of Rachel.

#### FOURTH SUNDAY IN LENT.

MORNING. Genesis xliiii.

*This is the Sunday of Refreshment, that holds out hope of pardon and comfort, first, by the care of Joseph for his brethren.*

**1.** And the famine was sore in the land. **2.** And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. **3.** And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see

my face, except your brother be with you. **4.** If thou wilt send our brother with us, we will go down and buy thee food : **5.** But if thou wilt not send him, we will not go down : for the man said unto us, Ye shall not see my face, except your brother be with you. **6.** And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? **7.** And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? **8.** And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. **9.** I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: **10.** For except we had lingered, surely now we had returned this second time. **11.** And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: **12.** And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: **13.** Take also your brother, and arise, go again unto the man: **14.** And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. **15.** And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. **16.** And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. **17.** And the man did as Joseph bade; and the man brought the men into Joseph's house. **18.** And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. **19.** And they came near to the steward of Joseph's house, and they communed with him at the door of the house. **20.** And said, O sir, we came indeed down at the first time to buy food: **21.** And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. **22.** And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. **23.** And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had

**8. The lad.** The young man, Benjamin being then twenty-four years old, about the same age as Isaac when Abraham offered him up.

**11. Balm.** The gum from a tree extensively cultivated in Judæa, often called Balm of Gilead, and very valuable. Jer. xvi. 11.

**Nuts.** Pistachio nuts. The

articles mentioned would be produced in a dry year, when corn would not grow.

**14. If I am bereaved.** I commit the result to God. So Esther, iv. 16: "If I perish, I perish."

**23. Your God.** He means that Joseph had ordered him to do this by the inspiration of God.

your money. And he brought Simeon out unto them. **24.** And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. **25.** And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. **26.** And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. **27.** And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? **28.** And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. **29.** And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. **30.** And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. **31.** And he washed his face, and went out, and refrained himself, and said, Set on bread. **32.** And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. **33.** And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. **34.** And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

**29. God be gracious.** He blesses Benjamin as a superior.

**32. An abomination.** Because the Hebrews were foreigners and of a different religion. The same feeling of *caste* is found among the Hindoos.

**33. Sat.** The Egyptians usually sat, the Jews reclined at meals.

**Marvelled.** That Joseph should know their ages so accurately,

and that he should treat them thus kindly.

**34. Five times so much.** This was done to honour Benjamin. Comp. 1 Sam. ix. 23, 24. Of his tribe sprang S. Paul, who exceeded the other Apostles in labours for CHRIST's sake.

**Were merry.** Comp. the parable of the prodigal son. S. Luke xv. 23, 24.

#### EVENING. Genesis xlv.

*Joseph shows his forgiveness of his brethren by making himself known to them; their repentance having now been tried and found to be sincere.*

**1.** Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man

**1. Then Joseph.** Joseph had delayed so long making himself known to his brethren, in order to lead them to repentance. He had brought them to confess their sin (xlii. 21.); he found them loving and tender to Benjamin

and their father (xliv. 19—34); and Judah, who had sold him, was willing to be bound (ib. 33); and then the trial was completed, and their pardon sealed. Thus CHRIST deals with returning penitents.



with him, while Joseph made himself known unto his brethren. 2. And he wept aloud: and the Egyptians and the house of Pharaoh heard. 3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. 5. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for GOD did send me before you to preserve life. 6. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. 7. And GOD sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. 8. So now it was not you that sent me hither, but GOD: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. 9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, GOD hath made me lord of all Egypt: come down unto me, tarry not: 10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: 11. And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. 12. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. 13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. 14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. 16. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. 17. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 18. And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

3. *I am Joseph.* Like CHRIST, as one alive from the dead.

*Were troubled.* So the Apostles were terrified at CHRIST's appearance. S. Luke xxiv. 37. Comp. S. Matt. xiv. 26.

5. *God did send me.* Mark Joseph's kindness and forbearance. "He had sent a man before them; even Joseph." Ps. cv. 17. Comp. Acts iv. 27, 28; ii. 23.

6. *Earing.* Ploughing, as Exod. xxxiv. 21; Isa. xxx. 24.

8. *Father to Pharaoh.* So that he does nothing without my advice and assent.

10. *Goshen.* A tract of fertile country extending along the Pe-

lusiac branch of the Nile, on the east of the Delta, and therefore the part of Egypt nearest to Palestine.

11. *Will I nourish thee.* As our LORD was preserved from Herod in Egypt, so was Israel preserved from famine in the same place of refuge.

*Five years.* Two only out of the seven had passed. Chap. xli. 30.

18. *Fat of the land.* Egypt is a type of the world. Thus God's people are nourished by elements taken from the world, and given back to them with the addition of the Divine blessing.

**19.** Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. **20.** Also regard not your stuff; for the good of all the land of Egypt is your's. **21.** And the children of Israel did so; and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. **22.** To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. **23.** And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way. **24.** So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. **25.** And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, **26.** And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. **27.** And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: **28.** And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

**20.** *Your stuff.* Goods and furniture.

**24.** *Fall not out.* Charging each other with the guilt of your conduct towards me. Comp. chap. xlii. 22.

**28.** *Israel.* The name given by God to Jacob after his wrestling with the Angel. Gen. xxxii. 28.

*It is enough.* I ask no more. My prayers and desires are more than answered.

## FIFTH SUNDAY IN LENT. (PASSION SUNDAY.)

### MORNING. Exodus iii.

*We are now shown, along with our sufferings for our own sins, the consequences which they brought upon Christ. Now appears Moses, the type of the Deliverer, the figure of Him Who delivered us from the bondage of sin and Satan; and God Himself comes down to visit and relieve His people.*

**1.** Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. **2.** And the angel of the Lord appeared

**1.** *Moses.* Now eighty years old. Acts vii. 23, 30.

*Kept the flock.* Thus David was taken from the sheepfolds to be the ruler of Israel. Ps. lxxviii. 71. During these forty years that he was with Jethro, Moses is thought to have written the book of Genesis, and perhaps the book of Job.

*Priest.* And Prince of Midian,

a descendant of Abraham through Keturah. Gen. xxv. 1—4.

*Mountain of God.* Perhaps so named from having been the scene of former Divine revelations, or else, by anticipation, because the glory of God appeared here later.

*Horeb* and Sinai were peaks of the same range of hills. It is

unto him in a flame of fire out of the midst of a bush : and he looked, and behold, the bush burned with fire, and the bush was not consumed. **3.** And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. **4.** And when the LORD saw that he turned aside to see, GOD called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. **5.** And He said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. **6.** Moreover He said, I am the GOD of thy father, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob. And Moses hid his face ; for he was afraid to look upon GOD. **7.** And the LORD said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; **8.** And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey ; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. **9.** Now therefore, behold, the cry of the children of Israel is come unto Me : and I have also seen the oppression wherewith the Egyptians oppress them. **10.** Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My

described as a scene of awful grandeur and impressive desolation. *Midian* is probably the Sinaitic peninsula.

**2. The angel of the Lord.** Perhaps the Second Person of the Holy Trinity (Mal. iii. 1.) or an angel acting for and as the Word of God. Acts vii. 30.

*Appeared.* Not in any human form, as Deut. iv. 12.

*The bush burned.* An emblem of the Jewish Church, now in the furnace of affliction, yet not consumed. Here too is a type of the Incarnation : the fire, the figure of the Godhead ; the bush, of the manhood ; the Godhead compassed with thorns of suffering flesh, yet both natures, Godhead and manhood, remaining perfect. *The bush* is the hawthorn, which grows freely on Sinai.

*Was not consumed.* So CHRIST was conceived of the Virgin, yet she remained a virgin still.

**5. Put off thy shoes.** For greater reverence (Josh. v. 15), as is the present custom of Eastern nations. The shoe in these countries is a

mere sole of leather or wood, fastened to the foot by a thong.

**6. I am the God of thy father.** From this passage CHRIST proves to the Sadducees the immortality of the soul and the resurrection of the dead. S. Matt. xxiii. 32. "I am the God of Abraham," &c., and therefore they are living, and God has a blessing and reward for them still, which He will raise them, body and soul, to another life to receive.

*The God of Abraham.* A name by which He is to be known for ever, as putting on our nature and coming to dwell among us.

**8. I am come down.** GOD uses here a human form of speech.

*Large.* Compared with Goshen, and the number of the Israelites, considering too its wonderful fertility.

*The Canaanites.* The nations of Canaan were seven, but the Girgashites are often omitted as being weak and unimportant. They are a type of the seven deadly sins which GOD's people have to overcome.

people the children of Israel out of Egypt. **11.** And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? **12.** And He said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. **13.** And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? **14.** And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. **15.** And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations. **16.** Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: **17.** And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. **18.** And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. **19.** And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. **20.** And I will stretch

**11.** The hesitation of Moses proceeded from humility, not disobedience. Comp. 1 Sam. xvi. 2; Jer. i. 6.

**12.** *This shall be a token.* Viz., your serving, or sacrificing to, God upon Horeb. The Israelites could not have worshipped God, and received the law in Egypt, a country full of idolatrous abominations.

**13.** *What is His Name?* The Israelites, while sojourning among the idolatrous Egyptians, had to a great degree lost the knowledge of the true God.

**14.** *I am that I am.* I am He Which is, and Which was, and Which is to come. Rev. i. 4. I am Who am, Whose essence is to be, from Whom are all things. Rev. i. 8. God has no past or future, but a perpetual present.

**15.** *This is My memorial.* The

name by which I will be remembered and worshipped.

**16.** *The elders.* The Hebrews seem to have had in Egypt a patriarchal organization in tribes under chiefs, and families under elders.

**18.** *They shall hearken.* Remembering the prophecy, Gen. xv. 16: "In the fourth generation they shall come hither again."

*Hath met with us.* Hath appeared, and commanded us to sacrifice to Him beyond the borders of Egypt.

*Three days' journey.* As far as Sinai. Pharaoh was first tried with this moderate and just request. So the three stages of contrition, confession, and satisfaction, prepare the way for an acceptable sacrifice to God.

**19.** *No, not by a mighty hand.* Marg.: "but [except] by strong

out My hand, and smite Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go. **21.** And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: **22.** But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

hand." Better, "not even if you oppose him with all your power;" therefore I will force him by My doings.

**22. Shall borrow.** "Shall ask of," with no sense of borrowing.

*Her neighbour.* The Hebrews and Egyptians lived commingled together in Goshen.

*Shall spoil.* Or "empty." The Egyptians would give the Israelites such large presents, either in order to get rid of them, or out of fear and respect, that they would leave themselves despoiled. Thus the riches and arts of this world are to be used in God's service.

#### EVENING. Exodus v.

*The great enemy of souls, typified by Pharaoh, is unwilling to let man go free from his bondage; while man himself hugs his chains, and is ready to be angry with those who have disturbed his false peace by preaching deliverance.*

**1.** And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness. **2.** And Pharaoh said, Who is the LORD, that I should obey His voice to let Israel go? I know not the LORD, neither will I let Israel go. **3.** And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God: lest He fall upon us with pestilence, or with the sword. **4.** And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. **5.** And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. **6.** And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, **7.** Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. **8.** And the tale of the bricks which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle;

**1. Aaron.** The elder brother of Moses, a type of the Christian priesthood in submission to the great Lawgiver CHRIST.

*Pharaoh.* Amenophis, the successor of the king whose daughter had saved Moses when a child.

*Hold a feast.* Perform a solemn service and sacrifice.

**2. Who is the Lord?** Pharaoh rejects the knowledge of God, like

Satan opposing himself to the LORD.

**3. Hath met.** Ch. iii. 18, note.

**7. Straw.** The Egyptian bricks were made of clay and straw kneaded together, and baked in the sun.

**8. The tale.** The same quantity of bricks.

*They be idle.* Pharaoh accounts religion idleness and folly.

therefore they cry, saying, Let us go and sacrifice to our God. 9. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words. 10. And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. 11. Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. 12. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. 13. And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. 14. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore? 15. Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? 16. There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. 17. But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord. 18. Go therefore now and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. 19. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task. 20. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: 21. And they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. 22. And Moses returned unto the Lord, and said, Lord, wherefore hast Thou so evil entreated this people? why is it that Thou hast sent me? 23. For since I came to Pharaoh to speak in Thy Name, he hath done evil to this people; neither hast Thou delivered Thy people at all.

9. *Vain words.* He means that Moses' story of the Lord requiring the Hebrews to do sacrifice is false.

10. *I will not give you straw.* So God sometimes permits the devil to make his yoke doubly heavy, in order to drive his captives to seek deliverance.

14. *The officers.* These were Hebrews, while the "taskmasters" over them were Egyptians.

*Demanded.* Were asked, questioned.

19. *In evil case.* Man's extremity is God's opportunity. When God sets before us the hope of blessings, He wishes us to be prepared for sharper temptations.

*Ye shall not diminish.* The bondage of the world lies heaviest upon

those whose eyes have begun to be opened to their true condition.

21. *The Lord look.* The Lord punish you as you deserve.

*Our savour to be abhorred.* Gen. xxxiv. 30, note. The natural man is unwilling to accept deliverance; and the awakened sinner's first impulse often is to be angry with those who have aroused him to a sense of his wretchedness.

22. *Wherefore.* Moses asks these questions in prayer, and desiring to learn the hidden ways of God's Providence, (see God's answer, chap. vi.) yet with some impatience. Naturally hasty and impetuous, he was not at once changed into the meekest of men. Numb. xii. 3.

## Holy Week.

IN this week, called Holy Week, we fix our minds on the awful events attending the sacrifice of the Incarnate GOD. The wonders exhibited in the redemption from Egypt reflect the far greater wonders which effected man's redemption from the tyranny of the devil.

### SIXTH SUNDAY IN LENT. (PALM SUNDAY.)

#### MORNING. Exodus ix.

*God at first sends comparatively light strokes, as calls to repentance. If these are slighted, they harden the heart which they were intended to soften. Meantime all these visitations are working out the deliverance of those who trust in God.*

1. Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD GOD of the Hebrews, Let My people go, that they may serve Me. 2. For if thou refuse to let them go, and wilt hold them still, 3. Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. 4. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. 5. And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land. 6. And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. 7. And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. 8. And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of

1. *Then.* After the plagues of blood, frogs, lice, and flies, lighter visitations, figures of the little troubles of daily life, sent as warnings from God.

3. *Upon thy cattle.* Now come greater calamities, increasing unto the final judgment. The Egyptians worshipped oxen and other animals: so it is said, Numb. xxxiii. 4: "Upon their gods also the LORD executed judgments." Comp. Wisd. xii. 27.

6. *All the cattle,* that was in the fields, ver. 3.

7. *Was hardened.* The show of

repentance was of no use here as the cattle were dead. We are told that "there is a sin unto death" (1 S. John v. 17); a time will come unto the obstinate and unrepentant when their day of visitation is at an end (S. Luke xix. 44), and God punishes them by taking His HOLY SPIRIT from them and condemning them finally and irrevocably. Rom. i. 28; Ps. lxxxi. 12, 13.

9. *Become.* Or, "be small dust," shall spread like dust.

*A boil breaking forth with blains.* An inflammation caus-

Egypt. 10. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. 11. And the magicians could not stand before Moses because of the boils: for the boil was upon the magicians, and upon all the Egyptians. 12. And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses. 13. And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD GOD of the Hebrews, Let My people go, that they may serve Me. 14. For I will at this time send all My plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like Me in all the earth. 15. For now I will stretch out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. 16. And in very deed for this cause have I raised thee up, for to show in thee My power; and that My Name may be declared throughout all the earth. 17. As yet exaltest thou thyself against My people, that thou wilt not let them go? 18. Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. 19. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. 20. He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: 21. And he that regarded not the word of the LORD left his servants and his cattle in the field. 22. And the LORD said unto Moses, Stretch forth thine hand toward heaven,

ing a boil and turning into a severe ulcer, an unusual and painful complaint, which Moses calls (Deut. xxviii. 27,) "the botch of Egypt."

11. *Upon all the Egyptians.* Rev. xvi. 2: "And the first [angel] went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

12. *The Lord hardened.* This is the first place where God is said to have hardened Pharaoh's heart. See note ver. 7. "Shall there be evil in a city, and the LORD hath not done it?" Amos iii. 6. "Evil" here means the punishment of sin, which through final impenitence becomes judicial.

15. *With pestilence.* I.e., with every kind of destruction, as Hos. xiii. 14: "O death, I will be thy plagues." I will add plague to

plague till I have cut thee off from the earth.

16. *Raised thee up.* Marg.: "made thee stand." Placed thee on the throne of Egypt and preserved thee there. Rom. ix. 17. See on Prov. xvi. 4.

*To show in thee My power.* To show My long-suffering in thy preservation, and My Almighty power in thy destruction. Wisd. xii. 17: "For when men will not believe that Thou art of a full power, Thou showest Thy strength, and among them that know it Thou makest their boldness manifest."

18. *Since the foundation.* Since it was first inhabited.

19. In the midst of judgment God thinks upon mercy.

20. *He that feared.* Some of the Egyptians (the type of children of this world,) had profited by God's judgments. These afterwards accompanied the Israelites, "a mixed multitude." Ch. xii. 38.



that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. **23.** And Moses stretched forth his rod toward heaven : and the LORD sent thunder and hail, and the fire ran along upon the ground ; and the LORD rained hail upon the land of Egypt. **24.** So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. **25.** And the hail smote throughout all the land of Egypt all that was in the field, both man and beast ; and the hail smote every herb of the field, and brake every tree of the field. **26.** Only in the land of Goshen, where the children of Israel were, was there no hail. **27.** And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time : the LORD is righteous, and I and my people are wicked. **28.** Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail ; and I will let you go, and ye shall stay no longer. **29.** And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD ; and the thunder shall cease, neither shall there be any more hail ; that thou mayest know how that the earth is the LORD's. **30.** But as for thee and thy servants, I know that ye will not yet fear the LORD GOD. **31.** And the flax and the barley was smitten : for the barley was in the ear, and the flax was bolled. **32.** But the wheat and the rie were not smitten : for they were not grown up. **33.** And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD : and the thunders and hail ceased, and the rain was not poured upon the earth. **34.** And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. **35.** And the heart of Pharaoh was hardened, neither would he let the children of Israel go ; as the LORD had spoken by Moses.

**23.** See Wisd. xvi. 16—19 ; Rev. viii. 7. Lightning and rain were almost unknown in Egypt, and the Egyptians worshipped fire and water ; "that they might know, that wherewithal a man sinneth, by the same also shall he be punished." Wisd. xi. 16.

**27.** *I have sinned.* An acknowledgment wrung from him by a passing fear, and leading to nothing.

**31.** *Flax*, of which they made their garments. Egypt was the

great manufactory of linen in these times.

*Was bolled.* Risen into the stem. This plague took place in March.

**32.** *Rie.* Probably "spelt."

**33.** *Spread abroad.* So CHRIST on Mount Calvary, without the gates of Jerusalem, stretched out His hands on the Cross, averting Divine vengeance from us.

**34.** *Sinned yet more.* After confessing God's justice and his own wickedness, ver. 27. Or merely "he continued to sin."

#### EVENING. Exodus x.

*God by degrees cuts off all hope and all resources from the hardened sinner. All the plagues are figures of the judgments that fall upon the enemies of the Church.*

**1.** And the LORD said unto Moses, Go in unto Pharaoh : for I have hardened his heart, and the heart of his servants, that I might show these My signs be-

**1.** *That I might show.* Not as though God were desirous of find-

ing a cause of punishment, but now that the sin was committed,

fore him : **2.** And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have done among them ; that ye may know how that I am the LORD. **3.** And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD GOD of the Hebrews, How long wilt thou refuse to humble thyself before Me ? let My people go, that they may serve Me. **4.** Else, if thou refuse to let My people go, behold, to-morrow will I bring the locusts into thy coast : **5.** And they shall cover the face of the earth, that one cannot be able to see the earth : and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field : **6.** And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians ; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. **7.** And Pharaoh's servants said unto him, How long shall this man be a snare unto us ? let the men go, that they may serve the LORD their GOD : knowest thou not yet that Egypt is destroyed ? **8.** And Moses and Aaron were brought again unto Pharaoh : and he said unto them, Go, serve 'the LORD your God : but who are they that shall go ? **9.** And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go ; for we must hold a feast unto the LORD. **10.** And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones ; look to it ; for evil is before you. **11.** Not so : go now ye that are men, and serve the LORD ; for that ye did desire. And they were driven out from Pharaoh's presence. **12.** And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. **13.** And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night ; and when it was morning, the east wind brought the locusts. **14.** And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt : very grievous were they ; before them there were no such locusts as they, neither after them shall be such. **15.** For they covered the face of the whole earth, so that the land was darkened ; and they did eat every herb of the land, and all the fruit of the trees which the hail had left : and there remained not any green thing in the trees, or in the herbs of the field, through all the land

He most righteously ordered its punishment to the manifestation of His glory and justice.

**4. The locusts.** A swarm of these insects covering a fertile country, leave a perfect desert behind them. Joel ii. 3 : "A fire devoureth before them ; and behind them a flame burneth : the land is as the garden of Eden before them, and behind them a desolate wilderness ; yea, and nothing shall escape them."

**10. Let the Lord be so with you.** Spoken scoffingly. May God aid

you as much as I will let you go, i.e., by no means.

*Evil is before you.* Pharaoh threatens them with evil, if they offer to leave the country.

**11. Ye that are men.** He will do anything short of what God requires. The hardened sinner may try to make terms with God, but in vain.

*That ye did desire.* This was false.

**13. Brought.** From the Arabian desert.

of Egypt. 16. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your GOD, and against you. 17. Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your GOD, that He may take away from me this death only. 18. And he went out from Pharaoh, and intreated the LORD. 19. And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt. 20. But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go. 21. And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. 22. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: 23. They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. 24. And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. 25. And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our GOD. 26. Our cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our GOD; and we know not with what we must serve the LORD, until we come thither. 27. But the LORD hardened Pharaoh's heart, and he would not let them go. 28. And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. 29. And Moses said, Thou hast spoken well, I will see thy face again no more.

17. *Only this once*, and I will offend no more.

*This death.* An irruption of locusts was surely followed by pestilence and famine.

21. *Darkness which may be felt.* Caused perhaps by thick and clammy fogs. "No power of fire might give them light; neither could the bright flames of the stars endure to lighten that horrible night . . . an image of that darkness which should afterward receive them." Wisd. xvii. 5, 21; see the whole chapter, and Rev. viii. 12.

22. Wisd. xviii. 4: "For they were worthy to be deprived of light, and imprisoned in darkness, who had kept Thy sons shut up, by whom the uncorrupt light of the law was to be given to the world." The Egyptians worshipped Osiris, as the god of light and the sun, and thus were taught the vanity of their gods.

23. *Neither rose any.* "They being shut up in their houses, the prisoners of darkness, and fettered with the bondage of a long night, lay there exiled from the eternal providence." Wisd. xvii. 2.

*Three days.* So for three hours there was a supernatural darkness when our SAVIOUR was crucified, a type of the blindness of the Jews, as the darkness in the text was a figure of that of the Egyptians.

24. *Called.* At the end of the three days, being now thoroughly terrified.

*Be stayed*, as a pledge of your return.

27. *The Lord hardened.* This was Pharaoh's last trial. GOD takes His HOLY SPIRIT from him, and henceforth will visit, but to punish.

29. *I will see*, of my own accord. Ch. xii. 31.

## WEDNESDAY BEFORE EASTER.

MORNING. Hosea xiii.

*We have seen God's calls of repentance to the children of the world, and the rejection of His merciful offers; we now see the same visitation of His chosen people: even as at this time Christ was saying His last words to the Jews who rejected Him. God's favour depends on man's faithfulness: if we rebel, He will punish.*

1. When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died. 2. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves. 3. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. 4. Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but Me, for there is no saviour beside Me. 5. I did know thee in the wilderness, in the land of great drought. 6. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me. 7. Therefore I will be unto them as a lion: as a leopard by the way will I observe them: 8. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them. 9. O Israel, thou hast destroyed thyself; but in Me is thine help. 10. I will be thy King: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? 11. I gave thee a king in Mine anger, and took him away in My wrath.

1. *Ephraim.* The most powerful of the ten tribes, and so equivalent to "Israel."

*Trembling.* I. e., in humility.

*In Baal.* By bringing in the worship of Baal. 1 Kings xvi. 31.

*He died.* Spiritually, and as a nation too.

2. *They say of them.* Jeroboam and such as he say of these idols, "Whoever will do sacrifice, let him worship the calves." 1 Kings xii. 28.

3. *Morning cloud—early dew.* Emblems of mercies passing away.

*Chaff—smoke.* Emblems of the people and their errors. Psalm lxviii. 2.

5. *I did know,* and owned thee for My people, by supplying thy wants where the land yielded no food nor water.

6. *According to their pasture.* According to that which they desired to have. "He gave them their own desire: they were not disappointed of their lust." Ps. lxxviii. 30. "He sent leanness withal into their soul." Ib. cvi. 15.

8. *The caul.* That which encloses the heart. *I will rend,* as a wild beast which makes straight for the heart.

*There.* Where they sinned.

9. All our destruction is from ourselves; all our salvation from God.

10. *I will be thy king.* Rather, as marg.: "Where now is thy king, that he may save thee?" Israel looked to man for help. 1 Sam. viii. 19.

11. *Took him away,* as in the

**12.** The iniquity of Ephraim is bound up; his sin is hid. **13.** The sorrows of a travelling woman shall come upon him; he is an unwise son; for he should not stay long in the place of the breaking forth of children. **14.** I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes. **15.** Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels. **16.** Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

case of Hoshea, the last king of Israel. 2 Kings xvii. 4.

**12. Bound up.** Sealed up as in a bag. So Job xiv. 17.

*Is hid*, as treasure, to be brought out in due season; or "hidden," not confessed.

**13. The sorrows.** God's chastisements, which if they lead not to that for which they are sent, (repentance,) end in destruction; as the birth-pangs, if they end not in delivery, are death.

*Unwise son.* A picture of the hesitating sinner, undetermined whether to yield to God's impulse or not, till at last he perishes in his impenitence.

**14.** God holds out a promise of mercy to those who are faithful.

*Will ransom.* By paying the price of His precious Blood. 1 S. Pet. i. 18, 19.

*Power of the grave.* The death of the body.

*Will redeem.* As our near kinsman by His Incarnation. Heb. ii. 11.

*Death.* The death of the soul.

*I will be thy plagues.* 1 Cor. xv. 54, 55; Rev. xx. 13, 14: "And death and hell delivered up the dead which were in them . . . and death and hell were cast into the lake of fire."

*Shall be hid.* God will not alter His sentence.

**15. Fruitful.** Ephraim means "fruitful." Gen. xli. 52; xlviii. 19.

*He shall spoil.* He, the enemy, the destroyer.

**16. Samaria.** Chief in rebellion and idolatry, the seat of Ephraim's strength.

#### EVENING. Hosea xiv.

*God invites the chosen people, warned by these judgments, to return to Him, and foretells their future conversion. Compare Christ's last words to His disciples, S. John xvi.*

**1.** O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. **2.** Take with you words, and turn to the LORD: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves

**1. O Israel.** The name of acceptance.

*For.* It is owing to thy sin that these calamities have come upon thee.

**2. Words.** Open confession and prayer.

*Receive us graciously.* Marg.: "Give good," receive at our hands the good which Thou hast given

of our lips. **3.** Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy. **4.** I will heal their backsliding, I will love them freely: for Mine anger is turned away from him. **5.** I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. **6.** His branches shall spread, and His beauty shall be as the olive tree, and his smell as Lebanon. **7.** They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. **8.** Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him. I am like a green fir tree. From Me is thy fruit found. **9.** Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

us; crown Thy Own gifts in us. **1** Chron. xxix. 14: "Of Thine Own have we given Thee."

*The calves of our lips.* Our lips as a sacrifice. Ps. lxxix. 30, 31: "I will praise the Name of God with a song, and will magnify Him with thanksgiving. This also shall please the LORD better than an ox or bullock that hath horns and hoofs."

**3. Asshur.** We will no longer trust in an arm of flesh. Ps. xx. 7: "Some trust in chariots, and some in horses: but we will remember the Name of the LORD our God."

*The fatherless.* The helpless, who have deserved to find no Father in God. Ps. lxxviii. 5.

**4. The answer of God.**

*Freely.* Out of His free love and bounty.

**7. His shadow.** The shadow of the restored Israel.

*Shall return,* to Him Whose they were.

*Revive as the corn.* Being, as it were, dead, like the grain sown in the earth, they shall live again and increase.

*As the vine.* The stronger for being pruned, i. e., chastened.

**8. Ephraim, converted, shall say,** "What have I to do any more with idols?" God answers with acceptance: "I Myself have heard and watched to do him good." Rejoicing in God's mercy Ephraim says: "I am like an ever-green fir tree," or cypress. "Yes," replies the LORD, "and thou shalt bear fruit too; but all thy fruit is from Me," is supernatural.

**9. The Prophet speaks,** referring to his prophecy generally.

*Wise,* in the only true wisdom, the knowledge of God. Ps. cvii. 43: "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the LORD."

*Prudent.* "Gifted" by God "with understanding." S. John vii. 17.

*Fall therein.* Better, "stumble thereon." They who rebel against the law of God and the course of His Providence, are ever stumbling at His "ways." Our blessed LORD says, S. John ix. 39: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

## THURSDAY BEFORE EASTER.

MORNING. Daniel ix.

*On this day which preceded the Crucifixion of our Blessed Lord, and on which the Holy Eucharist was instituted, we are shown Daniel interceding for his people, and are assured that the very time and mode of Christ's death were plainly foretold, as well as the everlasting kingdom which He was to establish.*

1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2. In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. 3. And I set my face unto the LORD GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; 4. And I prayed unto the LORD my GOD, and made my confession, and said, O LORD, the great and dreadful GOD, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments: 6. Neither have we hearkened unto Thy servants the prophets, which spake in Thy Name to our kings, our princes, and our fathers, and to all the people of the land. 7. O LORD, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee. 8. O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. 9. To the LORD our GOD belong

1. *In the first year.* That is B.C. 538, or sixty-eight years after the first conquest of Judæa by Nebuchadnezzar, B.C. 606.

*Darius.* Thought to be the same as Astyages, but more probably a viceroy, who was made king, appointed governor by Cyrus, the conqueror of Babylon.

*Realm of the Chaldeans.* The kingdom of Babylonia.

2. *By books.* Especially the prophecies of Jeremiah (xxv. 11, 12; xxix. 10.) The overthrow of Babylon had already happened, and sixty-eight out of the appointed seventy years of captivity had passed.

3. *I set my face,* with steadfast,

unwavering purpose. Comp. ch. vi. 10.

*To seek.* Daniel, fully believing in the promise of restoration, intercedes for his people, and seeks to know how the restoration will be accomplished, and when it will be completed. Jer. xxix. 12.

4. *Confession.* Approved of by God, as he was, for holiness and wisdom, Daniel humbly makes confession of sin, like a priest offering sacrifice for himself as well as for the people. Heb. vii. 27.

7. *As at this day.* As our present condition proves.

*That are near.* The people were settled in many different places.

mercies and forgivenesses, though we have rebelled against Him; 10. Neither have we obeyed the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets. 11. Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. 12. And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. 13. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand Thy truth. 14. Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all His works which He doeth: for we obeyed not His voice. 15. And now, O LORD our God, That hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day; we have sinned, we have done wickedly. 16. O LORD, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. 17. Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the LORD's sake. 18. O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy Name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. 19. O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for Thine Own sake, O my God: for Thy city and Thy people are called by Thy Name. 20. And whiles I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of

10. *Neither have we.* "And we have not."

11. *In the law of Moses.* Lev. xxvi. 14, &c.; Deut. xxviii. 15, &c.

12. *Judges that judged.* Kings that ruled. Prov. viii. 16.

13. *Understand Thy truth.* Acknowledge the truth of Thy threats and promises.

14. *Watched upon the evil.* Either, taken careful note of their sins; or, watched to bring the evil of punishment upon them, as Jer. xlv. 27: "Behold, I will watch over them for evil, and not for good."

15. *And now.* Thou hast proved Thy power and mercy by Thy acts of old; deliver us from this second

Egyptian bondage. Ps. lxxx. 8, 14: "Thou hast brought a vine out of Egypt: Thou hast cast out the heathen, and planted it. Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine."

16. *Thy righteousness.* Not Thy mercy only, but according to the truth of Thy promises.

17. *For the Lord's sake.* For the sake of Messiah, showing a distinction of Persons in God, as Ps. cx. 1; Zech. ii. 10, 11.

19. *Defer not.* Lengthen not the time of our captivity. "O LORD, make haste to help me." Ps. xl. 13.

*For Thine Own sake.* For the glory of Thy Name. Ps. lxxix. 9.



my God; 21. Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision

21. *The man Gabriel.* The medium and interpreter of all revelations. *Man*, because appearing in human form.

*I had seen.* Ch. viii. 16.

*Evening oblation.* The solemn sacrifice of the lamb at the ninth hour, the daily expression of national and individual repentance, prayer, and praise. All Jews who were able resorted to the daily sacrifice morning and evening; those who were prevented observed these hours of prayer. God often displayed His power at these times, teaching thereby the duty and privilege of public worship. 1 Kings xviii. 36; 2 Kings iii. 20.

23 *The commandment*, that Gabriel should disclose the mystery to Daniel.

*Greatly beloved*, or as Marg.: "A man of desires," full of earnest, insatiable desire for God, ever pondering, longing, listening for, loving God.

*Understand the matter.* S. Mat. xxiv. 15: "Whoso readeth, let him understand."

24. *Seventy weeks.* *Weeks* means weeks of years, periods of seven years; *seventy weeks* of years (i.e. 490) were granted to the reconstituted city and people, as a compensation for their seventy years' captivity. The starting point of the seventy weeks is the time of the command to rebuild Jerusa-

lem in the seventh year of Artaxerxes Longimanus, B.C. 457. (Ezra vii.) This period is divided into three smaller periods, of seven weeks, sixty-two weeks, and one week (verses 25, 27); the first of which closes with the completion of the city; the second with the Baptism of the Messiah, which was His visible inauguration to His mediatorial office (Heb. v. 5), and which took place 483 years after the issuing of the edict. The third period, the seventieth, or sabbatical week, embraces the confirmation of the covenant with those for whom the blessings are destined, and is not yet completed, being computed after a new manner. In the middle of the last era (three and a half years) occur the death of the Messiah, and the cessation of the meat-offering.

*Thy people*, which thou lovest so deeply.

*To finish the transgression.* To repair the sin of Adam: the work of the Messiah: with an allusion to the final salvation of the Jews. Rom. xi. 27.

*To make an end.* Marg.: "To seal up," i.e. to forgive, to put away.

*Righteousness.* From the "Lord our Righteousness." Jer. xxiii. 6.

*To seal up the vision.* To cover up, and hide away, as accomplished.

and prophecy, and to anoint the most Holy. **25.** Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. **26.** And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. **27.** And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause

*The most Holy.* "A Holy of Holies," even the holy Catholic Church, anointed with the gifts of the HOLY SPIRIT (Zech. iv. 12), as the former Tabernacle was anointed with oil. Ex. xxx. 26.

**25.** The Angel first deals with the sixty-nine weeks, extending from the seventh year of Artaxerxes to the baptism of our Lord, and tells Daniel what is to take place during, and what after this period.

*Seven weeks.* The forty-nine years during which the work of restoration was going on, and which complete the period of the Old Testament revelation. After this the sixty-two weeks of years begin.

*In troublous times.* It was a period of distress and adversity, reaching its climax in the days of Antiochus Epiphanes.

**26. Threescore and two weeks,** added to the preceding seven weeks, = sixty-nine weeks, or 483 years.

*Cut off.* Isa. liii. 8: "He was cut off out of the land of the living: for the transgression of My people was He stricken."

*The prince that shall come.* The head of the power of the world, typified by the Roman emperor with his host, by whom Jerusalem was destroyed.

*Thereof.* Of the city and Temple.

*With a flood.* Warlike expeditions are often compared to a flood. Ch. xi. 22, 26.

*Unto the end.* War and ruin shall only end with the destruction of their object.

**27.** The angel proceeds to pronounce what shall be in the seventieth week.

*He, "the Covenant"* (Isa. xlii. 6), "the Messenger of the Covenant" (Mal. iii. 1), in Whom the covenant between God and man finds its personal expression.

*Shall confirm.* Shall bring His people into a nearer and firmer covenant with God.

*With many.* All believers. "By His knowledge shall My righteous servant justify many." Isa. liiii. 11; S. Matt. xxvi. 28. See on Isa. liiii. 12. This is still being accomplished: the saved are still being added to the Church.

*For one week.* The number seven, in Apocalyptic language, conveys the idea of a covenant between God and man: the broken seven, three and a half, is the broken covenant.

*Cause—to cease.* Heb. vii. 18. By the "full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction," made on the Cross, He shall put an end to the offerings of the old Law. Heb. x. 7—9. This ends the first half of the seventieth week, during which the Messiah carried on His work of mercy in

the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

**His Own Person:** during the latter half He performs it through His Church. This last period seems to be the same as the "time, times, and a half," = three and a half years, of ch. xii. 7, and Rev. xii. 14, and embraces an unknown space. The last half week falling into a new dispensation is subject to new rules.

*For the overspreading of abominations.* On account of the sin and apostasy of the Jews, who themselves polluted the Temple under pretence of defending it. In S. Matt. xxiv. 15, our LORD

probably refers to Dan. xii. 11. Otherwise the words in the text must be differently translated.

*Shall make it desolate, viz., the city and the temple.*

*Until the consummation.* This desolation shall continue until judgment has expended itself, and that which is determined has been poured out on the desolated one. S. Luke xxi. 24: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." Ib. xiii. 35; Rom. xi. 25, 26. "And so all Israel shall be saved."

#### EVENING. Jeremiah xxxi.

*The deliverance of the Israelites from the Babylonish captivity, and their restoration to their own land, with the promise of a new Covenant, are figures of our deliverance under the Gospel, and of the "New Testament" or Covenant which Christ ratified on this day in the Holy Sacrament now instituted. With this chapter should be compared our Lord's sudden and yet most loving Eucharistic discourses in S. John xiv.—xvii.*

1. At the same time, saith the LORD, will I be the GOD of all the families of Israel, and they shall be My people. 2. Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. 3. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I

1. *At the same time.* "The latter days." Ch. xxx. 24. The Gospel Dispensation.

*The God, the Trinity in Unity.* Israel, after the spirit. Judah is spoken of, ver. 23.

2. God reminds the people of His former mercies to them, a token of His future care.

*Wilderness,* the desert of God's wrath, which was as the wilderness of Sinai to lead them back to the promised land. So Israel shall find grace in the desert of

nations by being received into the Church.

3. *The Lord—unto me.* These are the words of the Jewish nation. "The LORD hath indeed formerly favoured us, but now He seems to have forgotten our misery."

*Saying.* This is not in the Hebrew and mars the sense. "Yea, I have loved thee," is God's answer to the people's complaint.

*Everlasting.* My love has not waned.

drawn thee. 4. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. 5. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. 6. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. 7. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. 8. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. 9. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way,

*Drawn.* Hos. xi. 4: "I drew them with cords of a man, with bands of love." "No man cometh unto Me," says CHRIST, "except the FATHER, Which hath sent Me, draw him." 3. John vi. 44.

4. *I will build,* not merely the earthly city, but the new and heavenly Jerusalem. Heb. xi. 10; Rev. xxi. 2.

5. *Samaria,* the abode of Ephraim and famous for its vines. Judg. ix. 27. Planting vines is an occupation of peace. The Christian allusion is to the Churches founded among the Samaritans. 3. John iv. 41; Acts viii. 14.

*Common things.* The allusion is to the law which made the fruit of young trees not lawful or "common" till the fifth year of their bearing. Lev. xix. 23—25. In their restored condition they were to enjoy the fruit of their own labour. Deut. xxviii. 30.

6. *Watchmen.* The priests and teachers of Israel had been drawn away from the worship of God at Jerusalem, to the calves at Bethel: now they were to be of one faith with Judah. In a Christian sense "the watchmen" are Apostles and their successors, the Bishops, &c., who out of Jews and Gentiles form one Christian Church.

*Zion,* the type of the Christian Church.

7. *For.* The proof of an event otherwise incredible.

*Among the chief.* Tell it in Babylon. The Gospel was to be preached to the Gentiles.

*Publish ye,* viz., the tidings of salvation.

8. *The blind.* "God is no respecter of persons." (Acts x. 34.) And as "the blind and the lame came to CHRIST in the temple, and He healed them," so none shall be shut out from the Christian Church. Comp. the old law about imperfect animals being unfit for sacrifice. Deut. xv. 21; Mal. i. 8. All spiritual hindrances to the knowledge of CHRIST, typified by blindness, lameness, &c., shall be done away through the mercy of God. *The north country* typifies the Devil's dominion.

9. *Weeping.* Tears of repentance.

*Supplications.* Zech. xii. 10. "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

*Rivers.* "If any man thirst, let him come unto Me, and drink." 3. John vii. 37.

*Straight way.* The way of faith in CHRIST. Comp. Isa. xl. 4.

wherein they shall not stumble : for I am a father to Israel, and Ephraim is My firstborn. **10.** Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. **11.** For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. **12.** Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd : and their soul shall be as a watered garden ; and they shall not sorrow any more at all. **13.** Then shall the virgin rejoice in the dance, both young men and old together : for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. **14.** And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the LORD. **15.** Thus saith the LORD : A voice was heard in Ramah, lamentation, and bitter weeping ; Rahel weeping for her children refused to be comforted for her children, because they were not. **16.** Thus saith the LORD ; Refrain thy voice from weeping, and thine eyes from tears : for thy work shall be rewarded, saith the LORD ; and they shall come

*Not stumble*, being no longer blind.

*Ephraim.* The people collected from among the nations.

*My firstborn.* Gen. xlviii. 14. Judah and Israel now being one in the Church.

**10. Nations.** Gentiles.

*Shepherd.* "I am the good Shepherd." S. John x. 11.

**11. Redeemed**, by His Own Blood.

*Stronger.* S. Luke xi. 21, 22 : "When a strong man armed keepeth his palace, his goods are in peace : but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

**12. Zion.** The ransomed shall praise their deliverer in the Church.

*Flow together.* Shall hurry to the solemn assembly.

*The goodness.* All whereby God is good in Himself, all whereby He is good to man. Hos. iii. 5.

*Wheat—wine.* Figures of the Holy Eucharist. Zech. ix. 17.

*Oil.* Sanctification of the Spirit.

*Flock—herd.* Spiritual food.

*Watered garden.* Isa. lviii. 11.

*Not sorrow.* The full accomplishment of this prophecy is reserved for the Church triumphant in heaven. Rev. xxi. 4.

**14. With fatness**, i.e. with grace, which God will give to them and will pour through them upon His people.

**15—17.** Another cause of rejoicing is the certain hope of the Resurrection of which the return of the Benjamites to their own land was a type.

**15. Ramah**, a city in the tribe of Benjamin, between which and Bethlehem Rachel, the mother of Joseph and Benjamin, was buried. Therefore she is said to weep for those who dwelt there.

*Lamentation, &c.* This alludes firstly to the murder and deportation of the children and inhabitants of this district by the Babylonians. Ch. xl. 1 ; Ps. cxxxvii. 8, 9. But its full accomplishment is found in the destruction of the children of Bethlehem by Herod. S. Matt. ii. 16—18.

**16. Thy work.** Thy suffering shall be rewarded by having children who died for CHRIST.

*Come again*, referring not sim-

again from the land of the enemy. **17.** And there is hope in thine end, saith the LORD, that thy children shall come again to their own border. **18.** I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me, and I shall be turned: for Thou art the LORD my GOD. **19.** Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. **20.** Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him, saith the LORD. **21.** Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. **22.** How long wilt thou go about, O thou back-sliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man. **23.** Thus saith the LORD of hosts, the GOD of Israel: As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, and mountain of holiness. **24.** And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. **25.** For I have satiated the weary soul, and I have replenished every sorrowful soul. **26.** Upon this I awaked, and beheld; and my sleep was sweet unto me. **27.** Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. **28.** And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. **29.** In those days they shall say no more, The fathers have eaten a

ply to the return from captivity, but to the Resurrection of the dead. Rev. xiv. 4.

**17. In thine end.** Perhaps, "at length to thee."

**18. Turn Thou me.** It is of God's grace that we are enabled to repent.

**19. I was instructed,** i.e., learnt to know Thee and myself.

**I smote upon my thigh,** in sorrow and wonder. Ezek. xxi. 12.

**20. God implies that He loves His people still,** though He had harshly reproved them.

**21. Waymarks—high heaps,** to mark the road for their return from captivity.

**22. Go about, be erring and careless.** Return, O Israel, for the promised Seed is at hand.

**A woman,** i.e., without the opposite sex, a virgin, shall com-

pass, shall bear in her womb, a man child. This is the new thing, even the new creation. Isa. vii. 14.

**24. This was literally fulfilled under Zerubbabel and Ezra,** spiritually by the priesthood of the Christian Church.

**25. Satiated,** with Divine grace. S. John vii. 37, 38.

**26. These are the words of the prophet,** awaking for a moment from his trance, and seeing nothing but desolation around: then the hand of the LORD seizes him again, and removes him from the present.

**27. Man, and—beast.** Taken mystically of the educated and ignorant being admitted into the Church of CHRIST. So Ps. xxxvi. 7, "Thou, LORD, shalt save both man and beast."

**29. The fathers have eaten, &c.,**

sour grape, and the children's teeth are set on edge. **30.** But every one shall die for his own iniquity : every man that eateth the sour grape, his teeth shall be set on edge. **31.** Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah : **32.** Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which My covenant they brake, although I was an husband unto them, saith the LORD : **33.** But this shall be the covenant that I will make with the house of Israel ; After those days, saith the LORD, I will put My law in their inward parts, and write it in their hearts ; and will be their God, and they shall be My people. **34.** And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD : for they shall all know Me, from the least of them unto the greatest of them, saith the LORD : for I will forgive their iniquity, and I will remember their sin no more. **35.** Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar ; The LORD of hosts is His name : **36.** If those ordinances depart from before Me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever. **37.** Thus saith the LORD ; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also

a common Jewish proverb, implying that they were suffering for their fathers' sins. See Ezek. xviii. 2, 3.

**30. Sour grape.** Sins are called sour grapes because they prevent us from tasting that the LORD is gracious, and because they look tempting, but are bitter to the eater.

**31. A new covenant.** The Gospel, the New Testament Dispensation. "In that He saith, a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13 ; see ib. 8, sqq.

*Israel, and—Judah,* because the Gospel was first preached to the Jews and through them to the Gentile world. S. Matt. xv. 24 ; Acts xiii. 46 ; S. John i. 11, 12.

**32. Took them by the hand.** This expresses God's care for, and familiarity with them.

*Although I was an husband unto them.* The marriage contract between God and His people was the covenant made at Sinai. Comp. Ch. ii. 2 : "I remember . . . the

love of thine espousals, when thou wentest after Me in the wilderness." So the Church is called the Bride of CHRIST. Rev. xxi. 2, 9.

**33. In their hearts,** no longer on tables of stone, but "on fleshy tables of the heart." 2 Cor. iii. 3. The HOLY SPIRIT, conveyed to believers by Sacraments, should raise and enlighten the soul, teaching it to love the law of God, and giving men strength to perform it.

**34. They shall teach.** The things necessary for salvation shall be easily learned under the Gospel ; and all obedient believers shall be taught of God, (1 Thess. iv. 9), the renewed spirit holding communion with God, and receiving with faith the words of God's ministers. Comp. 1 S. John ii. 27.

*For I will forgive.* They shall receive the awful gift of regeneration, and the remission of their sins.

**35. Divideth,** tosseth, cleaveth in pieces.

**36. Those ordinances,** the constitution and order of nature.

cast off all the seed of Israel for all that they have done, saith the LORD. **38.** Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. **39.** And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. **40.** And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

*Seed of Israel*, the spiritual Israel, the Church with its laws and Head, &c.

**38—40.** Jerusalem shall be restored, i.e., the kingdom of God shall be restored among men; and the unholy places around it shall be included in its circumference, i.e., the Church shall enlarge her boundaries in the world, and bring the empire of sin and darkness under her dominion.

**38.** *From the tower of Hananeel*, on the north-east side of the city. Hananeel means "grace," or obedience. Neh. iii. 1.

*Gate of the corner*, at the angle where the north and west walls met.

**39.** *Over against it*, opposite the corner gate.

*Gareb* ("leprous"), on the north-west: *Goath* ("place of execution"), on the south-west. Both of these were unclean places, and without the bounds of the original city. Some have thought that Goath is the same as Golgotha.

**40.** *Valley of the dead bodies and of the ashes*, the valley of Hinnom on the south. 2 Kings xxiii. 10. See on Isa. xxx. 33.

*Fields unto the brook Kidron*, ("darkness,") on the south-east and east. "And from thence to the horse-gate eastward." This gate was just south of the Temple mount.

## GOOD FRIDAY.

On this day our Blessed Lord died for us upon the Cross; His suffering life upon earth was brought to a close; the prophecies and types of old were fulfilled; the Church was founded in the Blood and Water that flowed from His pierced side.

MORNING. Genesis xxii. to ver. 20.

*The mountain Moriah where Abraham offered up his son Isaac is part of the same range as Calvary, on which, two thousand years afterwards, Christ was sacrificed. It was here that God taught Abraham the great doctrine of the Atonement,—that redemption was to be through the sacrifice of One in the form of man,—through the giving of a Son by His Father for an oblation.*

For notes, &c. see FIRST SUNDAY IN LENT,—EVENING.

EVENING. Isaiah liii.

*This chapter has been called, The Passion of Jesus Christ according to Isaiah.*

For notes, &c., see SECOND SUNDAY AFTER EPIPHANY,—EVENING.



## EASTER EVEN.

This is the great Sabbath, the day when CHRIST rested in the grave after His toilsome life on earth. But His soul carried the tidings of salvation to the spirits of those who had died in faith before He came, that they too might profit by the great Atonement, and enjoy the sight of God. 1 S. Pet. iii. 19. He "descended into hell" that He might triumph over Satan in his own dominions, and show the victory He had won by His death.

## MORNING. Zechariah ix.

*God shall defend His Church and punish His enemies; and then Christ shall appear in meekness and humility, and found His peaceable kingdom. He shall bring salvation even to the departed; and pour out His grace through sacraments.*

1. The burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD. 2. And Hamath also shall border thereby; Tyrus, and Sidon, though it be very wise. 3. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. 4. Behold, the LORD will cast her out, and He will smite her power in the sea; and she shall be devoured with fire. 5. Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited. 6. And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. 7. And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he,

1. *The burden.* The woeful prophecy, or heavy calamity. It alludes primarily to the invasion of Syria by Alexander.

*Land of Hadrach.* Probably a tract of Cæle-Syria, though its exact position is unknown.

*The rest thereof,* the place on which "the burden" shall settle and abide. Comp. Isa. ix. 8, "The LORD sent a word into Jacob, and it hath lighted upon Israel."

*When the eyes of man.* This shall happen at the time that all Israel are looking to the LORD for salvation.

2. *Hamath,* afterwards called Epiphania, on the Orontes, about 150 miles north of Damascus. *Shall border thereby,* shall share in "the burden."

*Though it be.* Perhaps, "because she is wise" in her own eyes. Ezek. xxviii. 3, 4, 17.

5. The fall of Tyre spread dismay through the neighbouring nations. The prophet describes the march of Alexander along the sea-coast.

6. *A bastard,* a foreign race. Comp. 1 Maccab. x. 84, 85.

*The pride,* that in which the Philistines prided themselves, e.g., power, wealth, &c.

7. *His blood.* The Philistines are represented under the image of a wild beast. The *blood* here meant is that of sacrificed animals, which the Philistines used to drink; and the purpose of the sentence is, "I will abolish idolatry."

shall be for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite. 8. And I will encamp about Mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with Mine eyes. 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. 10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. 11. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. 12. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto

*Shall be for our God.* A remnant of these nations shall some day be converted to the worship of the true God.

*As a governor.* The Philistines shall obtain equal privileges with Israel.

*Jebusite.* The Jebusites, the ancient inhabitants of Jerusalem were conquered by David, and a remnant of them were incorporated into the Israelites. Comp. the case of Araunah. 2 Sam. xxiv. 16, sqq.

8. *For now.* God sees the future danger, and provides for it.

9. Quoted by S. Matt. xxi. 5, and S. John xii. 15, in their accounts of CHRIST's triumphal entry into Jerusalem. The Messiah's Advent was to bring joy to every "Israelite indeed."

*Thy King.* The King so often promised thee.

*Unto thee.* So, "Unto us a Child is born, unto us a Son is given." Isa. ix. 6.

*And upon,* "even upon." The horse was an emblem of war, the ass of peace and humility. When CHRIST comes as a mighty Conqueror, He rides upon a "white horse." Rev. vi. 2; xix. 11. "The foal" is the emblem of deeper humiliation than the ass.

10. *Cut off the chariot—and the*

*horse.* Messiah is the Prince of peace, and His kingdom is not to be upheld or extended by war. Isa. ii. 4.

*His dominion.* Ps. lxxii. 8. The four boundaries of David's kingdom (the Red Sea and the Mediterranean, the river Euphrates and the border of Egypt), are typical of the extent of CHRIST's kingdom.

11. *As for thee.* As for thee, O Israel, by the precious Blood of the Messiah, Who confirmed the New Testament by His Blood, I have delivered those who died in faith and were waiting for the promise, from the unseen abode where they were kept till CHRIST descended in triumph.

12. *The strong hold,* CHRIST, Who is our "rock, and fortress, and deliverer." Ps. xviii. 2; see Ps. xl. 1, 2.

*Prisoners of hope.* Shut up indeed, yet cheered with the hope of deliverance.

*Even to-day,* this Easter Even.

*Double,* for your long and dreary expectation. Isa. lxi. 7: "For your shame ye shall have double: and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them."

thee; **13.** When I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. **14.** And the LORD shall be seen over them, and His arrow shall go forth as the lightning; and the LORD GOD shall blow the trumpet, and shall go with whirlwinds of the south. **15.** The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. **16.** And the LORD their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon His land. **17.** For how great is His goodness, and how great is His beauty! corn shall make the young men cheerful, and new wine the maids.

**13. Filled the bow.** Judah is represented as the bow, Ephraim as the arrow which "fills," i.e. is fitted to, the bow. Comp. Ps. lxxviii. 9.

**Against thy sons, O Greece.** Literally fulfilled by the victories of the Maccabees, but referring spiritually to the conversion of the Gentiles through the instrumentality of the Jews.

**14.** The imagery here is taken from a thunder storm, as in Ps. xviii.

**15. They shall devour.** Israel, like a lion, shall devour his enemies. Num. xxiii. 24.

**Subdue with.** As David overcame Goliath. Marg.: "subdue [tread under foot] the stones of the sling."

**Shall drink, i.e.,** the blood of their foes, which shall transport them like wine.

**Like bowls,** the sacrificial bowls, in which the priests received the victim's blood. The blood was sprinkled on the horns, here called "corners," of the altar.

**16. They shall be.** The Israelites shall be like precious stones in a costly crown, which is set on high in "His land," i.e., the LORD's land.

**17.** There shall henceforth be abundance in Israel. But chiefly this refers to the plentiful supply of grace to be found in CHRIST's new Sacrament, the Holy Eucharist. Jer. xxxi. 12.

#### EVENING. Exodus xiii.

*The deliverance of the Israelites from Egypt is a type of the deliverance of mankind from the bondage of nature: the Covenant of the Passover is a figure of the Covenant of Christ, the Lamb of God. [For a further explanation of the Passover, see notes on Exod. xii. Easter Day, morn.]*

**1.** And the LORD spake unto Moses, saying, **2.** Sanctify unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is Mine. **3.** And Moses said unto the people, Remember

**2. All the firstborn, i.e.,** of the male sex, ver. 12; in remembrance of the destruction of the firstborn among the Egyptians, and with a reference to CHRIST Who is the "firstborn of every creature" and

the "firstborn among many brethren." Col. i. 15; Rom. viii. 29. So the whole nation of the Jews is called God's "firstborn." Ex. iv. 22. Later the Levites were taken instead of the firstborn.

this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place; there shall no leavened bread be eaten. 4. This day came ye out in the month Abib. 5. And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which He swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. 6. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. 7. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. 8. And thou shalt show thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. 9. And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. 10. Thou shalt therefore keep this ordinance in his season from year to year. 11. And it shall be when the LORD shall bring thee into the land of the Canaanites, as He swore unto thee and to thy fathers, and shall give it thee, 12. That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that coming of a beast which thou hast; the males shall be the LORD's. 13. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem. 14. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: 15. And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. 16. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt. 17. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to

3. *No leavened bread.* "The bread of affliction" (Deut. xvi. 3.) was a token of the new life, free from the leaven of worldly corruption, which the ransomed people were to lead.

4. *Abib*, the same month as that afterwards called Nisan, ~~was~~ parts of our March and April.

9. *A sign—upon thine hand.* Present with thee like a thing always in thy hand and before thy eyes. The Jews taking this passage in the letter deduced from it their custom of wearing *phylacteries*. So ver. 16.

13. *An ass.* The ass is mentioned as the chief beast of burden among the Jews. The command applies to all unclean animals, animals unfit for sacrifice. Numb. xviii. 15.

*Shalt thou redeem*, at the price of five shekels. Numb. xviii. 16. The Levites were dedicated to God in place of the firstborn.

17. *The land of the Philistines*, which was only a journey of eight or ten days from Lower Egypt. So God will never suffer His people "to be tempted above that they are able." 1 Cor. x. 13.

Egypt: 18. But GOD led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt. 19. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, GOD will surely visit you; and ye shall carry up my bones away hence with you. 20. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. 21. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: 22. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

18. *Harnessed*, in good order and ready for war. They who would escape from the service of the world and the devil must be prepared for battle, as CHRIST's faithful soldiers and servants.

19. *He had—sworn*. Gen. i. 25. See the interment, Josh. xxiv. 32.

20. *Succoth* was about eighteen miles from Rameses; and *Etham* twenty miles further at the north-

ern extremity of the gulf of Suez. See on xii. 37.

21. Besides the pillar of fire, &c., the other standing miracles among the people were, the manna, the general immunity from sickness and infirmity, the preservation of their clothes during their forty years' wandering, and a constant supply of water from the rock, (1 Cor. x. 4.)

## Easter.

At this time JESUS CHRIST, Who had been crucified, dead, and buried, raised Himself from the dead by uniting His Soul to His Body. He "rose again for our justification," that we might believe in Him more firmly, might conquer sin, set our hearts on heaven, and at length rise, as He, our Head, has risen. After His Resurrection, CHRIST continued on earth for forty days, often appearing to His disciples, and instructing them in the doctrine and discipline of His Church.

## EASTER DAY.

### MORNING. Exodus xii.

*The institution of the Passover, and the preservation and deliverance of the Israelites, are figures of man's redemption by Christ's blood, and the participation of that sacrifice in the Holy Eucharist. Christ is the true Passover, the Paschal Lamb, "The Lamb of God That taketh away the sin of the world," Who "hath abolished death, and hath brought life and immortality to light through the Gospel." The Resurrection of Christ was the spiritual regeneration of humanity, as the deliverance of the Jews from Egypt was the political regeneration of the Hebrew people.*

1. And the LORD spake unto Moses and Aaron in the land of Egypt,

saying, **2.** This month shall be unto you the beginning of months : it shall be the first month of the year to you. **3.** Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house : **4.** And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls ; every man according to his eating shall make your count for the lamb. **5.** Your lamb shall be without blemish, a male of the first year : ye shall take it out from the sheep, or from the goats : **6.** And ye shall keep it up until the fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it in the evening. **7.** And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. **8.** And they shall eat the flesh in that night, roast with fire, and

**2. Beginning of months.** Nisan henceforward was to be the first month of the sacred year. It corresponded with the period from March 27 to April 25 of our calendar. Formerly Tishri, the seventh month, was considered the beginning of the year. See xxiii. 16.

**3. Congregation of Israel.** None but the chosen people might partake of the deliverance. The lamb was the token appointed by God for the children of Israel to claim the privilege of their election. Comp. S. John xvii. 9, 10.

**In the tenth day.** This was the day on which CHRIST cleansed the Temple.

**Every man.** They were to be a nation of priests. Ch. xix. 6.

**A lamb for an house.** This expressed the unity of Israel. So we, eating "one Bread," are "one Body."

**5. Without blemish.** A type of CHRIST, Who is without sin. 1 S. Pet. i. 19.

**A male.** As the worthier animal. A type of the "man child, who was to rule all nations with a rod of iron." Rev. xii. 5.

**Of the first year.** Like CHRIST, dedicated to God from the womb.

**6. Fourteenth day.** The day on which CHRIST died "in the evening."

**The whole assembly.** Every head of a family killed his lamb at this time : afterwards, all the lambs were slain by the priests in the temple at Jerusalem, between 3 and 5 P.M.

**7.** The blood was to be their advocate ; every house was an altar, and marked as sacred ; because the Lamb was the representative of CHRIST.

**Door post.** The blood was sprinkled on the door, because the Flesh of the crucified SAVIOUR is itself the door of the true sanctuary, ("I am the door." S. John x. 9), which the destroyer cannot touch. Heb. x. 20.

**8. Shall eat.** Thus they were to become personally identified with the Paschal offering : the Lamb became a means of union between themselves and the act of the Redeemer. S. John vi. 53, 56.

**Roast with fire, &c.** Many of these particulars were given in opposition to the customs of idolatrous nations ; but they have chiefly a mystical sense, prophetic of CHRIST and His sacrifice.

**Roast.** Fastened crosswise on the spit, in order to be roasted : also wanting no preparation, needing none of the vessels of the sanctuary which could not be used

unleavened bread; and with bitter herbs they shall eat it. 9. Eat not of it raw, nor sodden at all with water, but roast with fire: his head with his legs, and with the purtenance thereof. 10. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. 11. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. 12. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 13. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. 14. And this day shall be unto you for a memorial; and ye shall keep it a feast of the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. 15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened

in a sacrifice (which this was) for the primary redemption and consecration of the whole nation.

*Unleavened bread.* The leaven of the East is sour, so is taken as a type of corruption. The unleavened bread was also to remind the Jews of the haste with which they left Egypt, and to teach them that they were only wayfarers on earth.

*Bitter herbs.* To remind them of their bitter bondage. Christians are herein taught that they must be separated from the world, and pass through the bitterness of repentance, before they can worthily receive the Holy Eucharist.

9. *His head—thereof.* A figure of CHRIST, Whom we receive in the Holy Communion entire, undivided, His Divinity, His Humanity, and all that belongs to Him; and Whose whole incarnate nature is mysteriously communicated to redeemed man. Eph. v. 30.

10. *Until the morning.* The next morning is a type of the Resurrection, when the work of the destroying angel is finished, and the office of the Paschal Lamb is terminated.

*Burn with fire.* Lest it should be profaned. So the remains of the Holy Eucharist, after Communion, are to be reverently consumed; and the Eucharist itself is to be adored by faith, not examined by reason.

11. "Here have we no continuing city, but we seek one to come." Heb. xiii. 14.

12. *Pass through.* God passed through (Amos v. 17) Egypt to punish; He passed over Goahen in mercy and love.

*Gods.* Marg.: "Princes." Or else the "idols" are meant.

13. *A token.* The blood was a typical intercessor.

*I will pass over you.* Hence the name Passover.

14. *For ever.* Because the Paschal Lamb was an instrument of supernatural relation between previous generations and CHRIST. Verses 14 to 20 enjoin the manner of celebrating the Passover hereafter, as the previous verses have given precepts concerning its observance in Egypt.

15. *Unleavened bread.* The Paschal idea is rest from sin and the world, and joy in the communion of saints.

bread from the first day until the seventh day, that soul shall be cut off from Israel. 16. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. 17. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. 18. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. 20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. 21. Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. 22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. 23. For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. 24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25. And it shall come to pass, when ye be come to the land which the LORD will give you, according as He hath promised, that ye shall keep this service. 26. And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27. That ye shall say, It is the sacrifice of the LORD's passover, Who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 28. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. 29. And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians;

*Cut off.* See note, Gen. xvii. 14.

19. *A stranger.* I.e., a proselyte.

21. *Draw out.* Take from your flocks.

22. *Hyssop.* An emblem of purification. Heb. ix. 19; xi. 28.

*Shall go out.* They must remain under shelter of the blood, the typical intercessor, or they would be cut off from the covenant of God's people. So we must abide under the shelter of the Church of CHRIST. If we venture forth into the world in our own

strength, we shall perish with the world.

24. *Ye shall observe.* And thus acknowledge your dependence upon the Redeemer.

29. *Smote all the firstborn.* As the Egyptians oppressed Israel, God's "first-born," (Isa. xliii. 8,) their own firstborn must die. Wisd. xviii. 5: "And when they had determined to slay the babes of the saints, one child being cast forth and saved, to reprove them, Thou tookest away the multitude of their children."



and there was a great cry in Egypt; for there was not a house where there was not one dead. **31.** And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. **32.** Also take your flocks and your herds, as ye have said, and be gone; and bless me also. **33.** And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. **34.** And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. **35.** And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: **36.** And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. **37.** And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. **38.** And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. **39.** And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. **40.** Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. **41.** And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. **42.** It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations. **43.** And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: **44.** But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. **45.** A foreigner and an hired servant shall not eat thereof. **46.** In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall

**32. Bless me also.** Pray for me.

**35. Borrowed.** Demanded, as ch. iii. 22.

**36. Spoiled.** So at length the tyranny of the devil was dissolved, the strong man bound, and his goods spoiled.

**37. Rameses.** The same as Goshen, the frontier district, on the north-east skirts of the Delta. The city so called, lay probably not far north-east of Heliopolis. See on xiii. 20.

**40. Four hundred and thirty years.** These are computed from the time that Abraham quitted Haran at the call of God. Gal. iii. 17. For this period the Israelites may be said to have so-

journed in strange lands. Acts vii. 6. Others compute the 430 years from Jacob's arrival until the Exodus, reckoning 350 years from the immigration to the birth of Moses. But there are reasons against this computation. The date usually given to the Exodus is B.C. 1491.

**41. Selfsame day.** The day of the Passover, as v. 17.

**Went out.** The Exodus is a type of our Christian calling out of darkness into CHRIST's marvellous light. 1 S. Pet. ii. 9, 11.

**42. To be much observed.** By prayer and religious services.

**43. No stranger.** See note, v. 3.

**46. In one house.** To express the unity of all the individuals

ye break a bone thereof. **47.** All the congregation of Israel shall keep it. **48.** And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. **49.** One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. **50.** Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. **51.** And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies.

throughout the congregation of Israel.

*Break.* A pledge of spiritual unity, to be consummated in feeding upon CHRIST's glorified Body, which should not be capable of

being broken: a prophecy also of the manner in which CHRIST should be offered. S. John xix. 36.

*47. Shall keep.* Marg.: "do it;" i.e. sacrifice it. "This do in remembrance of Me."

#### EVENING. Exodus xiv.

*The miraculous overthrow of Pharaoh and the Egyptians in the Red Sea is a type of Christ's victory over death and Satan, and of the Christian's baptism, by which he escapes the bondage of sin and the devil's power, and is set on his road to the heavenly Canaan.*

**1.** And the LORD spake unto Moses, saying, **2.** Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. **3.** For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. **4.** And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so. **5.** And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? **6.** And he made ready his chariot, and took his people with him:

**2. That they turn.** Instead of turning the head of the Red Sea, and journeying on its eastern shore, where they would have been safe from pursuit, the Israelites were commanded to turn south, and keep to the western coast. Thus God would teach them to put their whole trust in Him. Some conjecture that the Israelites had already advanced some way to the south, and that the command to return meant that they should go northwards; but this is not so probable.

*Pi-hahiroth.* "Mouth of the

caverns," or, "The reedy places." Probably a little south of Suez.

*Migdol.* Some identify it with Magdolon, at the extreme northern point to which the Gulf then extended; others consider it to be, i.q. Kuiabeh, the southern limit of the plain Baideah between Mount Ataka and the sea.

*Baal-zephon.* The "town" or "sanctuary" of Typhon. Probably some idol temple on the sea shore.

**3. The wilderness.** The mountains of the Egyptian wilderness, which, south of Suez, come down to the shore of the Red Sea.

7. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. 8. And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. 9. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Beal-zephon. 10. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. 11. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? 12. Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. 13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which He will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. 14. The LORD shall fight for you, and ye shall hold your peace. 15. And the LORD said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward: 16. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. 17. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18. And the Egyptians shall know that I am the LORD, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen. 19. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 20. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. 21. And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east

8. *With an high hand.* With visible tokens of the overruling power of God; or, joyfully and confidently.

10. *Sore afraid.* They were at present only a horde of slaves, broken in spirit by reason of their heavy bondage, and fearing the Egyptians, their late masters. See in them a picture of those who have long been the servants of sin.

11, 12. Ps. cvi. 7: "Our fathers regarded not Thy wonders in Egypt, neither kept they Thy great goodness in remembrance: but were disobedient at the sea, even at the Red Sea."

14. So God will "not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may be able to bear it." 1 Cor. x. 13.

19. *The angel of God.* The angel of the covenant, the token of whose presence was seen in the pillar of cloud and fire. A revelation of the light in which God dwells.

20. *Cloud—light.* So the cross of CHRIST is strength to believers, a stumbling-block to unbelievers; and God's presence is manifested in mercy and in punishment.

wind all that night, and made the sea dry land, and the waters were divided. 22. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 24. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 25. And took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. 26. And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 28. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 29. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30. Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 31. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and His servant Moses.

21. *East wind.* God made use of this wind to work the miracle. The Hebrew word does not necessarily mean "east wind," but only "strong wind."

22. *Went into the—sea.* "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 1, 2. They cast their lot with Moses in faith, to partake of the salvation which was promised. Compare Wisd. xix. 1—9.

24. *Morning watch.* Just before sunrise.

*The Lord looked.* In anger, Ps. lxxvii. 16—18: "The waters saw Thee, O God, the waters saw Thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: Thine arrows also went abroad. The voice of Thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook."

28. It is easier to run into sin than to escape judgment.

## MONDAY IN EASTER WEEK.

### MORNING. Exodus xvi.

*The ingratitude and impatience of the Jews remind Christians that though original sin is done away in Baptism, yet the infection of nature remains even in the regenerate. The manna is an emblem of Christ, "the true bread from heaven," (S. John vi.) which feeds the soul during its earthly pilgrimage.*

1. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 2. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: 3. And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. 4. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you: and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no. 5. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. 6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: 7. And in the morning, then ye shall see the glory of the LORD; for that He heareth your murmurings against the LORD: and what are we, that ye murmur against us? 8. And Moses said, this shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against Him: and what are we? your murmurings are not against us, but against the LORD. 9. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for He hath heard your murmurings. 10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. 11. And the LORD spake unto Moses, saying, 12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh,

1. *Elim.* xv. 27. Probably the Wadi Gharendel, a wooded vale with perennial springs crossing the desert plain on the eastern shore of the Red Sea.

*Sin.* The Wadi Sheikh. Or, the whole tract between Elim and Sinai is so called.

3. *By the hand of the Lord.* Naturally, in old age, not by famine.

4. *A certain rate every day.* Or, "every day enough for the day." "Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." S. Matt. vi. 34. So "Give us this day our daily bread."

*That I may prove.* I.e., try their faith and obedience, and thus show to themselves and others what they really were.

5. *Twice as much.* The law of

the Sabbath appears to have been acknowledged before the Law was given from Sinai, (ver. 23.) They were to find that they had gathered double the quantity on that day.

6. *At even—ye shall know.* Because the quails were given then, verse 12.

8. *For that.* Temporal blessings are no certain signs of God's favour, even as now while God fed the Israelites He withdrew His grace from them; while "He gave them their desire, He sent leanness withal into their soul." Ps. cvi. 15.

*Not against us.* So CHRIST says of His ministers, "he that despiseth you, despiseth Me." S. Luke x. 16.

9. *Before the Lord.* I.e. before the pillar of cloud which was the visible sign of the LORD's presence.

and in the morning ye shall be filled with bread ; and ye shall know that I am the LORD your GOD. **13.** And it came to pass, that at even the quails came up, and covered the camp : and in the morning the dew lay round about the host. **14.** And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. **15.** And when the children of Israel saw it, they said one to another, It is manna : for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. **16.** This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons ; take ye every man for them which are in his tents. **17.** And the children of Israel did so, and gathered, some more, some less. **18.** And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. **19.** And Moses said, Let no man leave of it till the morning. **20.** Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them. **21.** And they gathered it every morning, every man according to his eating : and when the sun waxed hot, it melted. **22.** And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man : and all the rulers of the congregation came and told Moses. **23.** And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy Sabbath unto the LORD : bake that which ye will bake to-day, and seethe that ye will seethe ; and that which remaineth over lay up for you to be kept until the morning. **24.** And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein. **25.** And Moses said, Eat that to-day ; for to-day is a Sabbath unto the LORD : to-day ye shall not find it in the field. **26.** Six days ye shall gather it ; but on the seventh day, which is the Sabbath, in it there shall be none. **27.** And it came to pass, that there

**13. Quails.** Birds like small partridges. The *flesh* is a type of the blessings of this life, as the manna is a figure of heavenly graces.

**15. It is manna.** Marg.: "What is this?" They said "*Man-hu.*" "What is that? for they knew not what it was." Wisd. xvi. 20: "Thou feddest Thine Own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste."

**16. An omer.** About two quarts. By this God taught contentment and trust.

**18. A figure of the Holy Eucharist,** in which whole CHRIST is received by every communicant.

**21. Every morning.** "That it might be known, that we must pre-

vent the sun to give Thee thanks, and at the dayspring pray unto Thee." Wisd. xvi. 28. To remind them also daily of the unceasing Providence of God.

**23. The rest of the holy Sabbath.** The law of the Sabbath was here promulgated anew.

**24.** These various miracles connected with the manna were before the eyes of the Israelites for forty years : 1. The manna itself. 2. Falling in double quantity on the sixth day and not at all on the Sabbath. 3. Keeping good on the latter day. 4. Becoming corrupt on all other days.

**27.** The Jews seem to have forgotten or neglected the Sabbath during their bondage in Egypt. The patriarchs probably observed it.

went out some of the people on the seventh day for to gather, and they found none. 28. And the LORD said unto Moses, How long refuse ye to keep My commandments and My laws? 29. See, for that the LORD hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30. So the people rested on the seventh day. 31. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers, made with honey. 32. And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. 33. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. 34. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. 35. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. 36. Now an omer is the tenth part of an ephah.

31. *White.* This does not refer to "coriander seed," which indeed is of a dark colour. The manna was in small round grains, of a white colour, and tasted sweet. Wisd. xvi. 21: "For Thy sustenance declared Thy sweetness unto Thy children, and serving to the appetite of the eater, tempered itself to every man's liking."

34. *The Testimony.* The Israelites had some place of worship before the Tabernacle was built. See xxxiii. 7. It is called the Testimony as witnessing to God's presence, and as containing afterwards the Tables of the Law. See xxv. 21; Heb. ix. 4.

35. *A land inhabited.* Or, "which they were to inhabit."

#### EVENING. Exodus xvii.

*The miracle of the water which Moses, at God's command, brought out of the rock, teaches us how the thirst of our souls is quenched in Christ, of Whom the rock is a type. (1 Cor. x. 4.) And the victory over the Amalekites shows that the enemies of the Church shall be overcome, but only when we fight under Jesus, our Captain, and continue in prayer.*

1. And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. 2. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? 3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? 4. And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. 5. And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand,

1. *Rephidim.* Very near the Horeb mountains.

5. *Thou smotest the river.* The Nile. vii. 20.

and go. 6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. 7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? 8. Then came Amalek, and fought with Israel in Rephidim. 9. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of GOD in mine hand. 10. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 11. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. 12. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 13. And Joshua discomfited Amalek and his people with the edge of the sword. 14. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 15. And Moses built an altar, and called the name of it Jehovah-nissi: 16. For he

6. *I will stand.* I will show My presence by the pillar of cloud.

*Horeb* is the name of the whole range of which Sinai is the highest point.

*There shall come.* The rock is CHRIST, the rod is the Cross, wounded upon which He poured forth His Blood for us, giving us to drink of it in the Holy Eucharist, and refreshing us with the dew of His grace in the wilderness of this world.

7. *Massah.* "Temptation."

*Meribah.* "Chiding" or "strife."

8. *Amalek*, descended from Esau, Gen. xxxvi. 16, a type of the enemies of the Church and of Christians. They cherished hereditary hatred against the Israelites owing to the loss of their birth-right. Gen. xxvii. 29, 41. They were divided into various tribes dwelling in the south of Palestine, in Arabia Petraea, and about Pedusium. They were the first enemies with whom Israel contended. See Deut. xxv. 17, 18.

9. *Joshua.* The first mention

of Joshua, the pattern of true courage.

*Choose us out men*, because God helps us when we help ourselves. Phil. ii. 12, 13.

10. *Hur*, of the tribe of Judah, probably Miriam's husband, and grandfather of the inspired artist Bezaleel.

11. *Held up his hand.* God alone gave the victory. Here is shown the power of prayer, of which the lifting up of the hands is a sign. Ps. cxli. 2.

14. *In the ears of Joshua*, because he was to be the leader of Israel.

*I will utterly put out.* See 1 Sam. xv.; xxvii.; xxx. 17; 1 Chron. iv. 43. ¶ This is a solemn warning to those who try to turn others back from the way of life.

15. *Jehovah-nissi.* "The LORD my banner." "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Ps. l. 15. The design of the erection is stated in the next verse.



said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

16. *The Lord hath sworn.* Amalek sinned in that, knowing the Israelites were ordained to possess Canaan, he tried to frustrate the designs of God by this unnatural war. The Marginal rendering is best: "Because the hand of Amalek is against the throne of the LORD, [i.e., the people of Isra-

el,] therefore the LORD will have war," &c. Otherwise, "As the hand is on the throne of JEHOVAH, so there shall be war between JEHOVAH and Amalek from generation to generation." A form of adjuration not uncommon in Scripture.

## TUESDAY IN EASTER WEEK.

### MORNING. Exodus xx.

*Delivered from sin and Satan, and setting out on our road to Canaan, we are met by the Law of God, and learn what to do and what to avoid in order to please our heavenly Father. Grace comes first, duty afterwards. But the Law which on Sinai was given in awe and terror, comes to us clothed in the meekness and gentleness of Christ.*

1. And God spake all these words, saying, 2. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. 3. Thou shalt have no other gods before Me. 4. Thou shalt not make

1. *All these words.* The Decalogue is an epitome of the moral, political, and ceremonial Jewish law; but its *spirit* binds us Christians as certainly as its *letter* bound the Jews. The Ten commandments have been divided in various ways by different authorities, as they are not absolutely distinguished in the Scriptures. The division adopted in the Prayer Book is that of Josephus, Origen, and S. Jerome. The following are the rules for interpreting the Commandments. 1. When a duty is enjoined, the contrary sin is forbidden; and when a sin is forbidden, the contrary duty is enjoined. 2. General rules include all particular duties and sins which come

under the same head, and every thing which leads to them. 3. They are to be understood in the spirit as well as in the letter. (For the variations in the text of the Commandments, see on Deut. v., and for the two great heads of duty which sum up the whole decalogue, see S. Matt. xxii. 36—39; S. Luke x. 25—28.)

3. The First Commandment forbids unbelief, and carelessness and wilful ignorance about religion: it enjoins us to fear and worship God, and Him only.

*Before Me, in My presence* Who see all that you do; or perhaps "besides Me."

4—6. The Second Commandment forbids idolatry, putting any-

unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: **5.** Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy GOD am a jealous GOD, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; **6.** And showing mercy unto thousands of them that love Me, and keep My commandments. **7.** Thou shalt not take the name of the LORD thy GOD in vain: for the LORD will not hold him guiltless that taketh His name in vain. **8.** Remember the Sabbath day, to keep it holy. **9.** Six days shalt thou labour, and do all thy work: **10.** But the seventh day is the Sabbath of the LORD thy GOD: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: **11.** For in six days the LORD made heaven and earth, the

thing in the place of GOD, or worshipping Him in a wrong manner; it enjoins us to worship Him with our bodies, to give Him thanks and to trust in Him.

**4. Graven image.** A statue of wood or stone, generally, of such things as do not really exist, and so distinguished from a *likeness* which is a picture of some existing object. These things are not to be made for the purpose of worshipping them.

**5. Bow down.** Therefore it is our duty to show outward worship to GOD.

*Upon the children.* I.e., those who follow their fathers' evil ways; though, doubtless, the parents' sins do bring temporal punishments on the children. See Eze. xviii. 19, 20.

**7. The Third Commandment** forbids false or profane swearing, irreverence, and cursing; it enjoins us to worship GOD with our lips, to reverence Him and all that has to do with His service.

*The name of—GOD* is often used for GOD Himself. S. Matt. vi. 9; x. 22; S. John i. 12.

*Take—in vain.* Use rashly, or falsely.

**8—11.** The Fourth Commandment forbids profaning Sunday by unnecessary work and neglect of Divine service; it enjoins us to

worship GOD at certain appointed times, and duly to observe the LORD's Day and other Holy Days, according to the appointment of the Church.

**8. The Sabbath.** The Sabbath is figurative of man's rest from sin, and typical of his final rest in GOD. The Christian Sunday does not take the exact place of the Jewish Sabbath, which indeed, as the other ceremonial matters, was only intended to last till the realities of the new dispensation were introduced. The day of rest was altered from the seventh to the first probably by CHRIST's command (S. John xxi. 25; Acts i. 3); and we know that the Apostles observed the first day of the week as the LORD's Day, commemorative of our LORD's Resurrection, and the descent of the HOLY GHOST. S. John xx. 19, 26; Acts xx. 7; 1 Cor. xvi. 1, 2; Rev. i. 10.

**10. Any work.** See S. Matt. xii. 3—8, 11, 12.

*Thy stranger.* The traveller, even though a Gentile, must conform to the law of the Sabbath. The "strangers of the gate," so called, were uncircumcised, but pledged to keep aloof from idolatry and to observe the Noachic covenant. Gen. ix. 3—6. Perhaps these are primarily meant here.

sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it. 12. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. 13. Thou shalt not kill. 14. Thou shalt not commit adultery. 15. Thou shalt not steal. 16. Thou shalt not bear false witness against thy neighbour. 17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's. 18. And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. 19. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. 20. And Moses said unto the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not. 21. And the people stood afar off, and Moses drew near unto the thick darkness where God was. 22. And the LORD

12. The Fifth Commandment enjoins love, respect, and obedience to parents, to all set over us in Church and State, to masters, teachers, and elders; it also includes the reciprocal duties of parents to children, rulers to subjects, priests to people, &c.

*May be long.* "The First Commandment with promise." Ephes. vi. 2. The observance of this law by the Jews was rewarded with long life in the promised land. Our Lord too says, "Blessed are the meek, for they shall inherit the earth." S. Matt. v. 5. The promise of the Commandment is not however to be limited to temporal blessings.

13. The Sixth Commandment forbids murder and every evil passion that may lead to it, envy, hatred, anger, and injurious treatment of a neighbour; it enjoins love, longsuffering, tenderness, forgiveness, peacefulness. S. Matt. v. 21, 22; xv. 19.

14. The Seventh Commandment forbids not only adultery, strictly so called, but all sins against purity, whether of thought, word, or deed, gluttony and intemperance, and whatever tends to inflame the passions; it enjoins tem-

perance, soberness, and chastity, diligence in the works of our calling, watchfulness, fasting, and self-denial. S. Matt. v. 27, 28; 1 Cor. iii. 17; vi. 9, 18.

15. The Eighth Commandment forbids robbery, cheating (S. Mark x. 19), non-payment of debts, injury to others' property or good name: it enjoins truth and justice in all our dealings, almsgiving, industry, frugality.

16. The Ninth Commandment forbids false witness, lying, falsehood whether spoken or acted, slander and mischief-making; it enjoins the love and the practice of truth, charitable thoughts of others, courtesy, and strict watch over the tongue. S. Matt. xii. 36.

*Against.* Not only *against*, but "about."

17. The Tenth Commandment shows that the Law is intended to reach the heart. It forbids concupiscence, covetousness, envy, discontent; it enjoins contentment, moderation in desires, and industry in our appointed stations. Heb. xiii. 5.

18. *Saw.* Perceived, heard and saw, witnessed.

20. *Prove.* Ch. xvi. 4, note.

21. *Thick darkness.* This sig-

said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. **23.** Ye shall not make with Me gods of silver, neither shall ye make unto you gods of gold. **24.** An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record My Name I will come unto thee, and I will bless thee. **25.** And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. **26.** Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon.

nified that the nature of God could not be known by men. "He made darkness His secret place." Ps. xviii. 11.

**23. With Me.** Together with Me, to join in worship with Me.

**24. An altar of earth.** To be different from the lofty and rich altars of idolatrous nations, and having reference to the temporary nature of the Jewish ceremonies, and symbolising the truth of the Incarnation upon which, as upon an altar of earth, all our offerings must be supported.

*In all places.* I.e., in the appointed places of worship. "Where two or three are gathered together in My NAME, there am I in the midst of them." S. Matt. xviii. 20.

**25. Of stone.** The altars thus made might be covered with brass. Ch. xxvii. 2. See 1 Mac. iv. 47.

**26.** "Let all things be done decently and in order." 1 Cor. xiv. 40. Solomon's altar (2 Chron. iv. 1) may have had a gradual ascent to it, or the steps may have been so shallow and broad as to obviate all hazard of indecorum.

#### EVENING. Exodus xxxii.

*The Law delivered to the Church must be preserved and handed down in the exact form in which it was received. God will be worshipped as He has directed. We must not judge for ourselves, or interpret according to our prejudices, but obey literally and unhesitatingly the commands of God. The Jews in this chapter are punished for breaking the letter of the Law.*

**1.** And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. **2.** And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. **3.** And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. **4.** And he received them

**1. Moses delayed.** He had now been forty days in the Mount.

*The people.* In their hearts turning back again into Egypt. Acts vii. 39.

**2. Aaron said.** In timid compliance with their demand, yet

perhaps with some hope of delay or difficulty. Aaron is a type of the priesthood, great in his office, nothing in himself. "We have this treasure in earthen vessels, that the excellency of the power may be of God." 2 Cor. iv. 7.

at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. **5.** And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the LORD. **6.** And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. **7.** And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: **8.** They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. **9.** And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: **10.** Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. **11.** And Moses besought the LORD his God, and said, LORD, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? **12.** Wherefore should the Egyptians speak, and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people. **13.** Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by Thine Own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. **14.** And the LORD repented of the evil which He thought to do unto His people. **15.** And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. **16.** And the tables were the work of GOD, and the writing was the writing of GOD, graven upon the tables. **17.** And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. **18.** And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. **19.** And it came to pass, as soon as he came nigh unto the camp, that he saw

4. *A calf.* The Egyptian Apis, a symbol of strength. Under this representation they intended to worship the true God. Ps. cvi. 19—23.

5. *Saw it.* Saw the crowd thus clamouring round the calf.

*To the Lord.* Yet this was idolatry, though covered with a specious name.

6. *To eat.* Of the sacrifices. *To play,* i.e. to dance, &c., as in the orgies of the Egyptians.

7. *Thy people.* GOD disowns them.

10. *Let Me alone.* These words

show what store GOD sets by the intercession of His saints; for He knew that Moses would pray for the people.

14. *Repented.* GOD's purpose is never altered; but when He changes that which He seemed about to do, He is said to "repent." He always purposed to listen to the intercession of Moses. Comp. c. xxxi. 18; Jon. iii. 10.

19. *He saw.* So CHRIST, coming down from the Mount of Transfiguration, found His Apostles failing in faith. S. Matt. xvii. 14—21.

the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. **20.** And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. **21.** And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? **22.** And Aaron said, Let not the anger of my lord wax hot : thou knowest the people, that they are set on mischief. **23.** For they said unto me, Make us gods, which shall go before us : for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. **24.** And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me : then I cast it into the fire, and there came out this calf. **25.** And when Moses saw that the people were naked ; (for Aaron had made them naked unto their shame among their enemies ;) **26.** Then Moses stood in the gate of the camp, and said, Who is on the LORD's side, let him come unto me. And all the sons of Levi gathered themselves together unto him. **27.** And he said unto them, Thus saith the LORD GOD of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. **28.** And the children of Levi did according to the word of Moses : and there fell of the people that day about three thousand men. **29.** For Moses had said, Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother : that He may bestow upon you a blessing this day. **30.** And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin : and now I will go up unto the LORD : peradventure I shall make an atonement for your sin. **31.** And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. **32.** Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou

*Brake them.* To show the people their sin, that by rejecting God's authority, they were breaking all His commandments.

**20.** *Made them drink of it.* To convince them of their stupidity in worshipping such a god, and of their ingratitude to the LORD Who had miraculously supplied them with the very spring now defiled with their idolatry.

**25.** *Naked.* Of their ornaments ; but still more, of the favour and protection of God. (Gen. iii. 7.) Very probably, too, they were guilty of some great laxity, such as was common at idol festivals.

**27.** *Slay every man his brother.* Slay the guilty, without respect of persons.

**29.** *Consecrate.* The slaying of the idolaters was a kind of sacri-

fice acceptable to God. S. Matt. x. 37 : "He that loveth father or mother more than Me is not worthy of Me : and he that loveth son or daughter more than Me is not worthy of Me."

*A blessing.* The priesthood and the service of the sanctuary. Deut. xxxiii. 9—11.

**31.** *Returned.* Moses sojourned a second time in the Mount for forty days. xxxiv. 28 ; Deut. ix. 18.

**32.** *If Thou wilt forgive.* He breaks off. So S. Luke xiii. 9 ; 2 Sam. v. 8.

*Thy Book.* The book of life. Phil. iv. 3 ; Rev. iii. 5. So S. Paul says, Rom. ix. 3 : "For I could wish that myself were accursed from CHRIST for my brethren, my kinsmen according to the flesh."

hath written. **33.** And the LORD said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book. **34.** Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, Mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. **35.** And the LORD plagued the people, because they made the calf, which Aaron made.

**34. Shall go.** In the pillar of cloud and fire.

*When I visit, &c.* I will not leave them unpunished. Hence

the plague, v. 35. God chastens and corrects them, but gives them not over unto death.

## FIRST SUNDAY AFTER EASTER.

### MORNING. Numbers xvi.

*Certain persons are selected to minister in sacred things, and to preserve the sacred records. This selection of men for the priestly office creates offence: a schism ensues, and rebellion against constituted authority. At this season we call to mind the ordination of the Apostles, and learn, from the fate of the rebels Korah and his party, that though the gift of the Ministry is startling, yet the disbelief in it meets with severe punishment and is a dangerous and fatal error: and to intrude without a due call into the sacred office, is a blasphemous invasion of God's rights, which He will not let go unpunished.*

**1.** Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: **2.** And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: **3.** And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD? **4.** And when Moses heard it, he fell upon his face: **5.** And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who are His, and who is holy; and will cause him to come

**1. Korah.** First cousin of Aaron, (Exod. vi. 18, 21,) and probably jealous of his advancement.

*Reuben.* The firstborn of Israel, but deprived of his birthright for his sin. Gen. xxxv. 22; xlix. 3, 4; 1 Chr. v. 1, 2. Dathan and his party wished to recover the birthright for their tribe. Korah wanted to see the priesthood extended to all Levi.

*Took men.* Won over certain others.

**2. Men of renown.** It was great worldly power arrayed against the ordinance of God.

**3. Are holy.** As if they had said, every man is fit to be his own priest, and needs none between God and himself,—a faithless cry too often heard among Christian people.

**4. Fell upon his face.** In sorrow and prayer.

**5. Who is holy.** Who is set apart for the priesthood. So ver.

near unto Him: even him whom He hath chosen will He cause to come near unto Him. **6.** This do; Take you censers, Korah, and all his company; **7.** And put fire therein, and put incense in them before the LORD to-morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. **8.** And Moses said unto Korah, Hear, I pray you, ye sons of Levi: **9.** Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? **10.** And He hath brought thee near to Him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? **11.** For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him? **12.** And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: **13.** Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? **14.** Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. **15.** And Moses was very wroth, and said unto the LORD, Respect not Thou their offering: I have not taken one ass from them, neither have I hurt one of them. **16.** And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to-morrow: **17.** And take every man his censor, and put incense in them, and bring ye before the LORD every man his censor, two hundred and fifty censers; thou also, and Aaron, each of you his censor. **18.** And they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. **19.** And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation. **20.** And the LORD spake unto Moses and unto Aaron, saying, **21.** Separate yourselves from among this congregation, that I may consume them in a moment. **22.** And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation? **23.** And the LORD spake unto Moses, saying, **24.** Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. **25.** And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. **26.** And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. **27.** So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their

**7.** "The LORD knoweth them that are His." 2 Tim. ii. 19.

**9.** *Separated you.* The Levites attended on the tabernacle and the priests. Comp. Rom. i. 1.

**11.** *Against the Lord.* "He that despiseth you, despiseth Me." **8.** Luke x. 16. Comp. 1 Thess. iv. 8.

**14.** *Wilt thou put out the eyes?*

I.e., that they may not see your treacherous designs.

**15.** *Respect not Thou.* A judicial sentence against the rebels.

**22.** *The God of the spirits.* The Creator and Preserver of the souls of men. Heb. xii. 9.

**26.** *In all their sins.* In the punishment of their sins. Comp. Tit. iii. 10; Rom. xvi. 17; 2 S. John 10.



wives, and their sons, and their little children. **28.** And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. **29.** If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. **30.** But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. **31.** And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: **32.** And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. **33.** They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. **34.** And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. **35.** And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. **36.** And the LORD spake unto Moses, saying, **37.** Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. **38.** The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. **39.** And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: **40.** To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses. **41.** But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. **42.** And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared. **43.** And Moses and Aaron came before the tabernacle of the congregation. **44.** And the LORD spake unto Moses, saying, **45.** Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. **46.** And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the

**28.** *All these works.* Viz., leading them out of Egypt, and appointing Aaron to the priesthood, &c.

**33.** *Went down alive.* A type of the destruction of Antichrist. Rev. xix. 20. Comp. Prov. xxiv. 21, 22.

**35.** *The two hundred and fifty men.* These, as usurping the office of the priesthood, were punished in a more signal manner; proba-

bly by fire from the altar of burnt sacrifice, whence they presumed to light their censers.

**37.** *They are hallowed.* As having once been offered to God. Compare the punishment of Belshazzar for profaning the vessels of the Temple. Dan. v.

**42.** *They looked.* Moses and Aaron looked to God for help.

**46.** *Said unto Aaron.* Moses, great as he is, does not usurp the

plague is begun. **47.** And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. **48.** And he stood between the dead and the living; and the plague was stayed. **49.** Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. **50.** And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

priest's office. The prophet tells the priest the will of God, which the latter executes.

**48.** A type of CHRIST, our great

High Priest, offering up His own prayers and the prayers of His saints, and making atonement for His Church.

#### EVENING. Numbers xxii.

*The Church has enemies to war against. She is kept out of her inheritance by the seven deadly sins, typified by the seven nations of Canaan. Wicked men and evil spirits plot against her,—but in vain, as long as she is true to her God.*

**1.** And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. **2.** And Balak the son of Zippor saw all that Israel had done to the Amorites. **3.** And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. **4.** And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. **5.** He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: **6.** Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. **7.** And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came

**1. Set forward.** After the destruction of Sihon, king of the Amorites, and Og, king of Bashan.

**Moab.** On the east of the Dead Sea. One nation of the Midianites (descended from Abraham by Keturah) was in the same neighbourhood, to the south.

**This side Jordan.** On the east-ern or left bank, opposite Jericho.

**5. Balaam.** He was a true prophet, and a believer in the Lord. He knew what was holy

and good, and, it may be, loved it also; but he loved riches more. His knowledge was with God, his will with Satan. He is the Judas Iscariot of the Old Testament. **2** S. Pet. ii. 15, 16.

**Pethor.** In Mesopotamia. Deut. xxiii. 4.

**The river.** Euphrates.

**The land—people.** His native country.

**7. Rewards of divination.** Comp. 1. Sam. ix. 7, 8.

unto Balaam, and spake unto him the words of Balak. 8. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam. 9. And God came unto Balaam, and said, What men are these with thee? 10. And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, 11. Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. 12. And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed. 13. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. 14. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. 15. And Balak sent yet again princes, more, and more honourable than they. 16. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: 17. For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. 18. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. 19. Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. 20. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. 21. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. 22. And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. 23. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. 24. But the angel of the LORD stood in a path of the vineyards, a wall being on this

9. *What men.* Not that God did not know, but that He might take occasion to deal with Balaam from his own mouth. So God speaks to Adam. Gen. iii. 11, &c.

12. *Blessed.* Viz., by God's word to Abraham, Gen. xii. 3, and to Jacob, Gen. xxvii. 29.

19. *Tarry ye also.* Balaam's heart was already beginning to waver at the prospect of great gain. Comp. 1 Kings xiii. 18, 19.

20. *Go with them.* Since thou art bent on it, have thy way. There is no greater danger than when God answers a man according to the desires of his worldly heart. Hos. xiii. 11: "I gave thee a king in Mine anger, and

took him away in My wrath." Comp. Ezek. xiv. 4, 5, 9.

22. *God's anger was kindled.* Because Balaam would not see that leave was given him in displeasure, and he still went hoping to do Balak's will and obtain the reward.

*The angel.* God did not give him up altogether. The angel is a type of God's providence, which in many ways warns the sinner that He is displeased, and puts checks in his way.

23. *The ass saw.* The dullest natures see God in these warnings and checks; only he who is blinded by his own mind sees Him not.

side, and a wall on that side. **25.** And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. **26.** And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. **27.** And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. **28.** And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? **29.** And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. **30.** And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. **31.** Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. **32.** And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: **33.** And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. **34.** And Balaam said unto the angel of the LORD, I have sinned: for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. **35.** And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. **36.** And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. **37.** And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? **38.** And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. **39.** And Balaam went with Balak, and they came unto Kirjath-huzoth. **40.** And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. **41.** And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

**25. *The Lord opened the mouth.*** The angel of the LORD miraculously moved the mouth and tongue of the ass to utter an articulate sentence. 2 S. Pet. ii. 16.

**29. *Balaam said.*** He was so blinded by his ruling passion, that he did not notice the miracle of the dumb beast speaking.

**32. *Thy way is perverse.*** He had set out with a dishonest intention of obliging Balak, while seeming to obey God. He wished to serve God and mammon.

**34. *I have sinned.*** His con-

fession refers merely to his cruelty in smiting the ass.

**35. *Go with the men.*** God lets the sinner know that He is displeased, but is willing to try him again in a second and inferior course. 1 Sam. xii. 20.

**39. *Kirjath-huzoth.*** On the ridge of the Jebel Attarus.

**40. *Sent.*** I.e., portions of the sacrificed animals.

**41. *High places of Baal.*** The heights where Baal, or Chemosh, was worshipped.

## SECOND SUNDAY AFTER EASTER.

MORNING. Numbers xxiii. and xxiv.

*See heading of First Sunday after Easter, Evening.*

1. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. 2. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. 3. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever He sheweth me I will tell thee. And he went to an high place. 4. And God met Balaam: and he said unto Him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. 5. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. 6. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. 7. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. 8. How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? 9. For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. 10. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! 11. And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. 12. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth? 13. And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. 14. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. 15. And he said unto Balak, Stand

1. *Seven altars.* For sacrifice unto God, but in the high place of Baal. See ver. 4. The number seven was sacred. Comp. 1 Chron. xv. 26; 2 Chron. xxix. 21.

3. *To an high place.* Apart, by himself, to wait for inspiration.

7. *His parable.* "Parable" here means a prophetic speech uttered in weighty and majestic words. So Job xxvii. 1, &c.

*Aram.* Mesopotamia.

9. *From the top of the rocks,* where I am placed to see and curse Israel.

*Shall dwell alone,* a peculiar people, different from, and unmixed with, all other nations.

10. *The dust.* The posterity, which was to be as the dust of the earth. Gen. xiii. 16.

*Let me die.* Balaam regards death as the gate of a joyful resurrection, and wishes to die the death of the righteous, though he is not willing to live the life of the righteous. There may be here a prophecy of the future happy fate of Israel. Otherwise, Israel is regarded as "righteous," as the Church is called "holy," though all its members are not holy; and Balaam desires to die the death of a righteous Israelite.

14. *Field of Zophim.* "Of the watchmen."

here by thy burnt offering, while I meet the LORD yonder. **16.** And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. **17.** And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken? **18.** And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: **19.** GOD is not a man, that He should lie; neither the son of man, that he should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? **20.** Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it. **21.** He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the LORD his GOD is with him, and the shout of a king is among them. **22.** GOD brought them out of Egypt; he hath as it were the strength of an unicorn. **23.** Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath GOD wrought! **24.** Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. **25.** And Balak said unto Balaam, Neither curse them at all, nor bless them at all. **26.** But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do? **27.** And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please GOD that thou mayest curse me them from thence. **28.** And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. **29.** And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. **30.** And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

**1.** And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. **2.** And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes: and the Spirit of GOD came upon him. **3.** And he took up his parable, and said, Balaam the son of Beor hath said,

**19.** Balaam recognizes God's unchangeable love for His Church. He will not retract His blessing. 2 Cor. i. 20.

**21.** *Iniquity—perverseness.* Especially idolatry. Thus God regards the Church as acceptable in the Beloved Son.

*The shout of a king.* The shout that accompanies a victorious king.

**22.** *He hath.* Israel hath.

*Unicorn.* Usually thought to be the rhinoceros, but see on xxiv. 8.

**23.** *According to this time.* Not only hereafter, but now too, it shall be said concerning Israel, How great things God hath done for them!

**24.** Comp. xxiv. 8, 9. So Jacob prophesies of Judah, Gen. xlix. 9:

"Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?" See in this a prophecy of CHRIST's victory over death and hell.

**28.** *Peor.* Another mountain where Baal was worshipped, thence called Baal-peor. See on Deut. iv. 46.

*Jeshimon.* The wilderness.

**30.** This was Balaam's last effort, as Satan tempted CHRIST three times.

**1.** *Enchantments.* Balaam is supposed by Josephus and others to have been skilled in magic and divination. In Josh. xiii. 22, he is called "the soothsayer."

and the man whose eyes are open hath said : 4. He hath said, which heard the words of God, which saw the vision of the ALMIGHTY, falling into a trance, but having his eyes open : 5. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel ! 6. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. 7. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. 8. God brought him forth out of Egypt ; he hath as it were the strength of an unicorn : he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. 9. He couched, he lay down as a lion, and as a great lion : who shall stir him up ? Blessed is he that blesseth thee, and cursed is he that curseth thee. 10. And Balak's anger was kindled against Balaam, and he smote his hands together : and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. 11. Therefore now flee thou to thy place : I thought to promote thee unto great honour ; but, lo, the LORD hath kept thee back from honour. 12. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, 13. If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind ; but what the LORD saith, that will I speak ? 14. And now, behold, I go unto my people : come therefore, and I will advertise thee what this people shall do to thy people in the latter days. 15. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said : 16. He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the ALMIGHTY, falling into a trance, but having his eyes open : 17. I shall see Him, but not now : I shall behold Him, but not nigh : there shall come a Star out of Jacob,

3. *Whose eyes are open.* Marg. : "Who had his eyes shut, but now opened ;" whose understanding is illuminated, having before been darkened. So ver. 4. Or "Falling prostrate in the prophetic trance, but having the eyes of his spirit open."

5. The regular arrangement of the Israelites' camp was a type of the order and unity of the Church.

6. *Lign aloes.* The wood-aloe is a fragrant tree growing in Arabia.

7. *He shall pour.* Israel shall have an abundant progeny. Comp. Ezek. xlvii. 8.

*His seed shall be in many waters.* Shall increase to a great multitude. *Waters* signify "people," as Isa. xlviii. 1 ; Rev. xvii. 15.

*Higher than Agag.* Literally fulfilled by Saul, 1 Sam. xv. 7, 8.

Agag, perhaps, was the general name of the kings of Amalek, as Pharaoh of the kings of Egypt, and as Amalek was then a great nation (ver. 20), to be exalted above Agag was equivalent to the highest prosperity. It is also a prophecy of CHRIST's victory over Anti-Christ.

8. *Unicorn.* This word, throughout the English Version is mis-translated for "wild bull."

14. *In the latter days.* In the time to come.

17. *I shall see him.* Viz., Israel, I shall see him glorified hereafter by the birth of the Messiah. The prophecy in most respects refers primarily to David, but chiefly to CHRIST.

*A Star.* CHRIST is the Star. Rev. xxii. 16. Some tradition of

and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19. Out of Jacob shall come He That shall have dominion, and shall destroy him that remaineth of the city. 20. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. 21. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. 22. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. 23. And he took up his parable, and said, Alas, who shall live when God doeth this! 24. And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also

this prophecy may have led the wise men to follow "the star which they saw in the East." S. Matt. ii. 2.

*A Sceptre.* The token of the kingdom of CHRIST. Ps. cx. 2: "The LORD shall send the rod of Thy power out of Sion; be Thou ruler, even in the midst among Thine enemies."

*Smite the corners* [Marg. "princes"] *of Moab.* CHRIST by His Apostles shall convert, and so overcome, the idolatrous nations.

*Destroy.* Subdue to Himself. It also means "make prey of," "take captive."

*Children of Sheth.* Some suppose Sheth to have been some famous person or place in Moab. Others think the Ammonites and Midianites are meant. Others translate "Sons of tumult."

18. *Edom shall be a possession.* David conquered Edom, 2 Sam. viii. 14, a figure of the subjugation of His bitterest enemies to CHRIST.

*Seir.* Edom or Idumæa. See on Gen. xxxii. 3.

*His enemies.* Edom's enemies, Israel.

19. *Of the city.* Ps. cviii. 10: "Who will lead me into the strong city? and who will bring me into Edom?"

20. *First of nations.* The most

powerful of the nations settled in those regions. See on Ex. xvii. 8.

*Perish.* They were destroyed by Saul, 1 Sam. xv. 7, 8; and by David, 1 Sam. xxvii. 8, 9; xxx. 17. See also 1 Chron. iv. 41—43. So Moses had threatened, Exod. xvii. 14. See on 1 Sam. xv. 2.

21. *In a rock.* The Kenites, who were an ancient branch of the Midianites, dwelt securely amid mountains in the south and southwest of Palestine. Jethro was of their tribe. They probably shared the captivity of the Jews and other nations. Comp. 2 Kings xvi. 9; xix. 12, 13.

23. This refers to the coming prophecy. Balaam laments the ruin of his own nation, Assyria.

24. *Chittim* was a branch of the descendants of Javan, who peopled Europe. The term, which originally was applied to Cyprus, stands for the countries and islands of the Mediterranean, especially Italy and Greece. It was visible from the heights of Palestine.

*Asshur.* The Syrians and Assyrians, who were subdued by Alexander the Great, and in after years by the Romans under Trajan.

*Eber.* The Hebrews. Gen. x. 21. Some refer the term to a people living on the Euphrates.

*He also.* Chittim, i.e., Greece and Rome.



shall perish for ever. 25. And Balam rose up, and went and returned to his place: and Balak also went his way.

25. *Returned to his place.* Balaam seems to have come among the Moabites again, as he gave counsel to Balak how to seduce

the Israelites to sin, and was slain among the Midianites not long after. Ch. xxxi. 8, 16.

#### EVENING. Numbers xiv.

*The devil cannot overthrow the Church, but the Church can ruin herself by impurity, idolatry, and other deadly sins.*

1. And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. 2. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. 3. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. 4. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. 5. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. 6. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. 7. And when Phinehas, the son of Eleazar, the son of Aaron, the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; 8. And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. 9. And those that died in the plague were twenty and four thousand. 10. And the LORD spake unto Moses, saying, 11. Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, while he was zealous for My sake among them, that I consumed not the

1. *Shittim.* The last station of the Israelites before they entered Canaan, and the scene of the rest of the Book of Numbers and of all Deuteronomy. It is a dry valley, about seven and a half miles east of the Dead Sea. The word means "acacia-groves."

*Began to commit.* Balaam had advised Balak to tempt the Israelites to sin, that God might be angry with them and not aid them in their attack on Moab. Ch. xxxi. 16; Rev. ii. 14.

*Moab, and Midian, ver. 6, 17.*

2. *Did eat, of the idol sacrifices,*

an act of worship. Ex. xxxiv. 15; 1 Cor. x. 18.

3. *Baal-peor.* See note, ch. xxiii. 28. Comp. Ps. cvi. 28, 29.

4. *Take all the heads.* Collect all the princes and chief men.

*Hang them up.* That is, those that had sinned, not "the heads of the people."

*Against the sun.* In the open eye of day, that all may see.

5. *His men.* The people under his peculiar authority.

9. *Twenty and four thousand.* Twenty-three thousand by the plague (1 Cor. x. 8), and one thou-

children of Israel in My jealousy. **12.** Wherefore say, Behold, I give unto him My covenant of peace: **13.** And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel. **14.** Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. **15.** And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian. **16.** And the Lord spake unto Moses, saying, **17.** Vex the Midianites, and smite them: **18.** For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

sand by judicial sentence. The word "plague" implies any sudden stroke.

**12. My covenant of peace.** My peaceful covenant, viz., that he shall securely exercise the priesthood, ver. 13.

**13. Everlasting.** The priesthood remained in Eleazar's family till the close of the Jewish polity, with the exception of a short time during which it was transferred to the family of Ithamar, the youngest son of Aaron. This was

under Eli. Phinehas' priesthood is a type of the everlasting priesthood of CHRIST, the "Priest for ever after the order of Melchisedek."

**Made an atonement.** By offering up the sinner.

**15. Zur.** One of the five kings of Midian. Ch. xxxi. 8.

**17. The Midianites.** The Moabites were spared for the present. From them sprung Ruth, an ancestress of CHRIST according to the flesh.

### THIRD SUNDAY AFTER EASTER.

MORNING. Deuteronomy iv.

*The lessons from Deuteronomy, now commenced and continued till Whitsunday, contain a portion of the parting admonition of Moses, just as the people were about to enter their promised inheritance. Through them Christ speaks to us, telling us the conditions on which alone we shall be permitted to possess the heavenly Canaan, and giving us the laws of His kingdom, which are to be strictly obeyed. For Christ's Church on earth is a kingdom, and has its laws, institutions, and ministers; and its members must conform to its requirements, if they would enjoy its privileges.*

**1.** Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD GOD of your fathers giveth you. **2.** Ye shall not add unto the word which I command you, neither shall ye diminish

**2. Rev. xxii. 18, 19:** "For I testify unto every man that hear- | eth the words of the prophecy of this book, If any man shall add

ought from it, that ye may keep the commandments of the LORD your GOD which I command you. **3.** Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy GOD hath destroyed them from among you. **4.** But ye that did cleave unto the LORD your GOD are alive every one of you this day. **5.** Behold, I have taught you statutes and judgments, even as the LORD my GOD commanded me, that ye should do so in the land whither ye go to possess it. **6.** Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. **7.** For what nation is there so great, who hath GOD so nigh unto them, as the LORD our GOD is in all things that we call upon Him for? **8.** And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? **9.** Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons' sons: **10.** Specially the day that thou stoodest before the LORD thy GOD in Horeb, when the LORD said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children. **11.** And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. **12.** And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. **13.** And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone. **14.** And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. **15.** Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire; **16.** Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, **17.** The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, **18.** The likenesses of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

unto these things, GOD shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, GOD shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

**3.** *Your eyes have seen.* Numb. xxiv.

**6.** *Your wisdom.* The observance of these laws will prove you to be wise and prudent, and taught by the wisdom of GOD.

**7.** Much more is this true of Christians who have CHRIST'S Presence assured to them in Sacraments.

**10.** *Specially the day.* Exod. xix., xx.

**13.** *His covenant.* His law, which is the condition of the covenant.

**18.** *Thing that creepeth.* The Egyptians revered beetles, ants and grubs.

*Any fish.* Dagon, the god of the Philistines, was a fish with a human face.

19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy GOD hath divided unto all nations under the whole heaven. 20. But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance, as ye are this day. 21. Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy GOD giveth thee for an inheritance: 22. But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. 23. Take heed unto yourselves, lest ye forget the covenant of the LORD your GOD, which He made with you, and make you a graven image, or the likeness of any thing, which the LORD thy GOD hath forbidden thee. 24. For the LORD thy GOD is a consuming fire, even a jealous GOD. 25. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy GOD to provoke Him to anger: 26. I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. 27. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. 28. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. 29. But if from thence thou shalt seek the LORD thy GOD, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. 30. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy GOD, and shalt be obedient unto His voice; 31. (For the LORD thy GOD is a merciful GOD;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them. 32. For ask now of the days that are past, which were before thee, since the day that GOD created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? 33. Did ever people hear the voice of GOD speaking out of the midst of the fire, as thou hast heard, and live? 34. Or hath GOD assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by

20. *Iron furnace.* "The furnace of affliction." Isa. xlviii. 10. *A people of inheritance.* A peculiar people.

21. *Was angry.* This is an argument to prove the danger of disobedience. He who spared not Moses, will not spare common sinners. See the account of Moses' act of disobedience, Numb. xx. 11, 12.

22. *I must not go over.* Joshua, the type of JESUS, SAVIOUR, brings men to Canaan. S. John i. 17:

"The law was given by Moses, but grace and truth came by JESUS CHRIST."

24. *A consuming fire.* To purify, if we love Him, to destroy, if we love Him not.

29. This refers probably to the return from the Babylonish captivity. The following verses may be a prophecy of the future conversion of Israel. Rom. xi. 23, 26, &c.

34. *Temptations.* Trials. All

war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your GOD did for you in Egypt before your eyes? **35.** Unto thee it was showed, that thou mightest know that the LORD He is GOD; there is none else beside Him. **36.** Out of heaven He made thee to hear His voice, that He might instruct thee: and upon earth He showed thee His great fire; and thou heardest His words out of the midst of the fire. **37.** And because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt; **38.** To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. **39.** Know therefore this day, and consider it in thine heart, that the LORD He is GOD in heaven above, and upon the earth beneath: there is none else. **40.** Thou shalt keep therefore His statutes, and His commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy GOD giveth thee, for ever. **41.** Then Moses severed three cities on this side Jordan toward the sun rising; **42.** That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: **43.** Namely, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites. **44.** And this is the law which Moses set before the children of Israel; **45.** These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt, **46.** On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the

these things are part of the discipline of repentance.

**35.** *It was showed.* Viz., that scene of terror and tribulation in Egypt, &c.

**37.** *In His sight.* Being always present with thee. Isa. lxiii. 9: "The angel of His presence saved them."

**41.** The cities of refuge on the east side of Jordan intimate that even in the Jewish Church there was a refuge for sinners; but only for sins of surprise or infirmity, and even that accompanied by banishment till the death of the High Priest. Full remission of all sin is only to be obtained in the Christian Church by the death of CHRIST. For the law of refuge see Numb. xxxv.

**43.** *Bezer.* Josh. xx. 8. On the table land of Moab, and near the borders of the desert of Arabia.

*Gilead* ("Rugged," = Trachonitis,) was a mountain range east of Jordan, extending from about twenty miles north of the Dead Sea to the river Hieromax, a little south of the Lake of Gennesaret.

*Golan.* An important city of Bashan, which country lay directly north of Gilead. Golan gave its name to Gaulanitis (Jaulân), the western of the four provinces into which Bashan was afterwards divided. Its site has not been determined.

**46.** *Beth-peor.* "House of Peor," a town so called as being a chief seat of Baal-peor worship. It was probably on Mount Peor, north-east of the Dead Sea.

*Sihon.* He occupied the country between the Arnon and Jabok.

*Heshbon,* Sihon's capital, lay twenty-one miles due east of the

children of Israel smote, after they were come forth out of Egypt: **47.** And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sun rising; **48.** From Arcoer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon, **49.** And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

point where the Jordan enters the Dead Sea. It originally belonged to the Moabites, but had been taken by the Amorites. Numb. xxi. 26.

*Smote.* Ch. i. 4; Numb. xxi. 24.

**47. Og.** His kingdom adjoined that of Sihon on the north.

**48. Arnon.** This river rises in the mountains of Gilead, and flows for eighty miles through a deep, winding channel (Wady Modjeb) into the Dead Sea, about the middle of the eastern side.

*Mount Sion.* "The upraised,"

(Ps. cxxxiii. 3); another name of Hermon ("the lofty peak,") the celebrated mountain on the northern border of Palestine. The Sidonians called it Sirion, ("the breastplate," Deut. iii. 9,) from the appearance of the snow on its summit.

**49. Sea of the plain.** The Dead Sea.

*Pisgah.* This mountain, celebrated as that from which Moses beheld the Land of Promise, rose a little south of Beth-peor.

#### EVENING. Deuteronomy v.

*The Ten Commandments are read again here, after having been recited on Easter Tuesday, to remind us that the first set were broken as soon as delivered, but the second, a type of the law of the Gospel, are preserved in the Ark, the figure of the Church.*

**1.** And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. **2.** The LORD our GOD made a covenant with us in Horeb. **3.** The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. **4.** The LORD talked with you face to face in the mount out of the midst of the fire, **5.** (I stood between the LORD and you at that time, to show you the Word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying, **6.** I am the LORD thy GOD, Which brought thee out of the land of Egypt, from the house of bondage. **7.** Thou shalt have none other gods before Me.

**3. With our fathers.** Abraham and the Patriarchs. They did not receive the Law. Gal. iii. 17.

*All of us.* Many were still alive who had been present at Sinai, God having punished those only who were twenty years old at the least. Numb. xiv. 29.

**4. Face to face.** God gave forth the Decalogue the first time, with-

out the intervention of Moses, by a voice heard from Sinai. The other parts of the Law were delivered through Moses.

**7—21.** See notes on Exod. xx. The Ten Commandments here and in Exodus are identical; but in Deuteronomy there are inserted certain parenthetical clauses, explaining, enforcing, or illustrating

8. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: 9. Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy GOD am a jealous GOD, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, 10. And showing mercy unto thousands of them that love Me and keep My commandments. 11. Thou shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless that taketh His Name in vain. 12. Keep the sabbath day to sanctify it, as the LORD thy GOD hath commanded thee. 13. Six days thou shalt labour, and do all thy work: 14. But the seventh day is the sabbath of the LORD thy GOD: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. 15. And remember that thou wast a servant in the land of Egypt, and that the LORD thy GOD brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy GOD commanded thee to keep the sabbath day. 16. Honour thy father and thy mother, as the LORD thy GOD hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy GOD giveth thee. 17. Thou shalt not kill. 18. Neither shalt thou commit adultery. 19. Neither shalt thou steal. 20. Neither shalt thou bear false witness against thy neighbour. 21. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's. 22. These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me. 23. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; 24. And ye said, Behold, the LORD our GOD hath showed us His glory and His greatness, and we have heard His voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. 25. Now therefore

the actual Law. Moses in this book gives his own address to the Israelites, dropping the third person.

12. *As the Lord—thee.* Moses refers his hearers to what was delivered at Sinai, and written in Exodus. For the same reason he omits the reference to the Creation which is given in Exod. xx. 11.

14. *That thy manservant—thou.* A reason for the observance of the Sabbath not mentioned, though implied, in Exodus.

15. This is another ground for the observance, because God gave

them rest from their bondage in Egypt.

16. *As the Lord.* See on verse 12.

*That it may go well with thee.* An addition explanatory of the promised long life.

21. *His field.* A word added in warning, as the people were about to enter Canaan.

22. *Added no more.* I.e., with an audible voice. See note verse 4.

24. *And he liveth.* I.e., man liveth. Compare the case of Samson's parents, Judg. xiii. 22, and Exod. xxxiii. 20.

why should we die? for this great fire will consume us: if we hear the voice of the LORD our GOD any more, then we shall die. **26.** For who is there of all flesh, that hath heard the voice of the living GOD speaking out of the midst of the fire, as we have, and lived? **27.** Go thou near, and hear all that the LORD our GOD shall say: and speak thou unto us all that the LORD our GOD shall speak unto thee; and we will hear it, and do it. **28.** And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. **29.** O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever! **30.** Go say to them, Get you into your tents again. **31.** But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it. **32.** Ye shall observe to do therefore as the LORD your GOD hath commanded you: ye shall not turn aside to the right hand or to the left. **33.** Ye shall walk in all the ways which the LORD your GOD hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

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**30.** *Stand thou here.* A type of | and man, "The Man CHRIST Je-  
the One Mediator between God | sus."

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#### FOURTH SUNDAY AFTER EASTER.

MORNING. Deuteronomy vi.

*The end of the law is obedience. The prosperity of the Church depends upon her submission to the law of Christ.*

**1.** Now these are the commandments, the statutes, and the judgments, which the LORD your GOD commanded to teach you, that ye might do them in the land whither ye go to possess it: **2.** That thou mightest fear the LORD thy GOD, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. **3.** Hear, therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD GOD of thy fathers hath promised thee, in the land that floweth with milk and honey. **4.** Hear, O Israel; The LORD our GOD is one LORD: **5.** And thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and

**1. Commandments.** The moral law.

*Statutes.* The ceremonial.

*Judgments.* The judicial and civil law.

**4. The Lord** is in the singular number, *God* in the plural, an intimation of the Trinity in Unity.

This text was recited twice a day by every Israelite.

**5.** "Love is the fulfilling of the Law," Rom. xiii. 10. *Heart* pertains to zeal; *soul* to reason and judgment; *might* to constancy and vigour. S. Matt. xxii. 37; S. Luke x. 27.



with all thy might. **6.** And these words, which I command thee this day, shall be in thine heart: **7.** And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. **8.** And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. **9.** And thou shalt write them upon the posts of thy house, and on thy gates. **10.** And it shall be, when the LORD thy God shall have brought thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, **11.** And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; **12.** Then beware lest thou forget the LORD, Which brought thee forth out of the land of Egypt, from the house of bondage. **13.** Thou shalt fear the LORD thy God, and serve Him, and shalt swear by His Name. **14.** Ye shall not go after other gods, of the gods of the people which are round about you; **15.** (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth. **16.** Ye shall not tempt the LORD your God, as ye tempted Him in Massah. **17.** Ye shall diligently keep the commandments of the LORD your God, and His testimonies, and His statutes, which He hath commanded thee. **18.** And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers, **19.** To cast out all thine enemies from before thee, as the LORD hath spoken. **20.** And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you? **21.** Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: **22.** And the LORD showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: **23.** And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers. **24.** And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that He might preserve us alive, as it is at this day. **25.** And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as He hath commanded us.

8. This was understood literally by the Jews, who from this and other passages (see on Ex. xiii. 9,) introduced the practice of wearing phylacteries, i.e., shreds of parchment inscribed with the texts, Exod. xiii. 3—10; 11—16; Deut. vi. 5—9; xi. 13—21. The cross signed on his forehead at Baptism is the Christian's "frontlet," to remind him of his daily warfare.

13. *Thou shalt fear.* Fear involves worship and devotion. S. Matt. iv. 10.

*Shalt swear by His Name.* I.e., only, and not by any creature. S. Matt. v. 34—37. "Swear" may include religious profession. Compare Isa. xlv. 23 with Rom. xiv. 11.

16. *In Massah.* See Exod. xvii. 2, 7.

17. *Testimonies.* The laws which witness what God would have us to do.

25. *Our righteousness.* I.e., Mercy to us, as 2 Cor. ix. 9. Or, God will account us righteous.

## EVENING. Deuteronomy vii.

*Christianity is a state of warfare. There is no peace till all vices and evil habits are slain, and the whole nature is brought into obedience to the law of Christ.*

1. When the LORD thy GOD shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; 2. And when the LORD thy GOD shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: 3. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4. For they will turn away thy son from following Me, that they may serve other gods; so will the anger of the LORD be kindled against you, and destroy thee suddenly. 5. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 6. For thou art an holy people unto the LORD thy GOD: the LORD thy GOD hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. 7. The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8. But because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. 9. Know therefore that the LORD thy GOD, He is GOD, the faithful GOD, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; 10. And repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. 11. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. 12. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy GOD shall keep unto thee the covenant and the mercy which He swore unto thy fathers: 13. And He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the

1. *Seven nations.* A figure of the seven deadly sins, Pride, Covetousness, Luxury, Envy, Gluttony, Anger, Sloth.

2. *Utterly destroy.* God makes the Israelites to punish these nations for their abominable sins. Lev. xviii. 25.

*No covenant.* 2 Cor. vi. 14, 15: "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what con-

cord hath CHRIST with Belial? or what part hath he that believeth with an infidel?"

6. So the Apostle says to Christians, 2 Cor. vi. 16: "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people."

10. *To their face.* While they live, in their own persons. God

flocks of thy sheep, in the land which He swore unto thy fathers to give thee. **14.** Thou shalt be blessed above all people : there shall not be male or female barren among you, or among your cattle. **15.** And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee ; but will lay them upon all them that hate thee. **16.** And thou shalt consume all the people which the LORD thy GOD shall deliver thee ; thine eye shall have no pity upon them : neither shalt thou serve their gods ; for that will be a snare unto thee. **17.** If thou shalt say in thine heart, These nations are more than I ; how can I dispossess them ? **18.** Thou shalt not be afraid of them : but shalt well remember what the LORD thy GOD did unto Pharaoh, and unto all Egypt ; **19.** The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy GOD brought thee out : so shall the LORD thy GOD do unto all the people of whom thou art afraid. **20.** Moreover the LORD thy GOD will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. **21.** Thou shalt not be affrighted at them : for the LORD thy GOD is among you, a mighty GOD and terrible. **22.** And the LORD thy GOD will put out those nations before thee by little and little : thou mayest not consume them at once, lest the beasts of the field increase upon thee. **23.** But the LORD thy GOD shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. **24.** And He shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven : there shall no man be able to stand before thee, until thou have destroyed them. **25.** The graven images of their gods shall ye burn with fire : thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein : for it is an abomination to the LORD thy GOD. **26.** Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it : but thou shalt utterly detest it, and thou shalt utterly abhor it ; for it is a cursed thing.

governed the Jews by a system of temporal rewards and punishments.

**16.** *Thou shalt consume*, by slaying and despoiling them.

**18.** *Thou shalt not be afraid.* 1 S. John iv. 4 : "Ye are of God, little children, and have overcome them : because greater is He That is in you, than he that is in the world."

**20.** *Hornet.* Josh. xxiv. 12. Comp. Wisd. xii. 8—10.

**22.** *Not consume.* They were left for a time to correct the pride of the Israelites, and to teach them watchfulness.

**26.** *An abomination.* An idol. The idols which Christians have to abhor are, the lust of the flesh, the lust of the eyes, and the pride of life.

## FIFTH SUNDAY AFTER EASTER.

MORNING. Deuteronomy viii.

*The Sunday next before Ascension Day is called Rogation (i. e., supplication) Sunday, as being, with the three following days, set apart for solemn prayer to God to turn away the temporal punishments for our sins deserved, and for asking His blessing upon the fruits of the earth. The office of Moses, through*

*whom the Jews received the benefits which God sent them, is a faint type of the gracious work carried on now by Christ in heaven. Moses' parting exhortation reminds us of Christ's last words on earth before "He was taken up."*

1. All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. 2. And thou shalt remember all the way which the LORD thy GOD led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. 3. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. 4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. 5. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy GOD chasteneth thee. 6. Therefore thou shalt keep the commandments of the LORD thy GOD, to walk in His ways, and to fear Him. 7. For the LORD thy GOD bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; 8. A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey: 9. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. 10. When thou hast eaten and art full, then thou shalt bless the LORD thy GOD for the good land which He hath given thee. 11. Beware that thou forget not the LORD thy GOD, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: 12. Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; 13. And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; 14. Then thine heart be lifted up, and thou forget the LORD thy GOD, which brought thee forth out of the land of Egypt, from the house of bondage; 15. Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; Who brought thee forth water out of the rock of flint; 16. Who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove

1. "Be ye doers of the word, and not hearers only, deceiving your own selves." S. James i. 22.

2. *All the way.* A type of the Christian's life, which is a state of probation or trial, during his passage to the heavenly Canaan.

3. *Fed thee.* Those whom God afflicts He feeds with heavenly consolation.

*By every word.* By every thing which He appoints, or decrees, for that purpose. S. Matt. iv. 4.

4. Their clothes were miracu-

lously preserved from wearing out. Neh. ix. 21. Christians may well trust the LORD's word, S. Matt. vi. 31-33.

9. *Iron.* Iron is as plentiful as stones. *Brass,* i.e., copper. Ch. xxxiii. 25. All these good things in "the pleasant land" (Ps. cvi. 24) are types of the graces and blessings of the kingdom of heaven, the Church.

15. *Fiery serpents.* Numb. xxi. 6.

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flocks of thy sheep, in the land which He swore unto thy fathers to give thee. **14.** Thou shalt be blessed above all people : there shall not be male or female barren among you, or among your cattle. **15.** And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee ; but will lay them upon all them that hate thee. **16.** And thou shalt consume all the people which the LORD thy GOD shall deliver thee ; thine eye shall have no pity upon them : neither shalt thou serve their gods ; for that will be a snare unto thee. **17.** If thou shalt say in thine heart, These nations are more than I ; how can I dispossess them ? **18.** Thou shalt not be afraid of them : but shalt well remember what the LORD thy GOD did unto Pharaoh, and unto all Egypt ; **19.** The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy GOD brought thee out : so shall the LORD thy GOD do unto all the people of whom thou art afraid. **20.** Moreover the LORD thy GOD will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. **21.** Thou shalt not be affrighted at them : for the LORD thy GOD is among you, a mighty GOD and terrible. **22.** And the LORD thy GOD will put out those nations before thee by little and little : thou mayest not consume them at once, lest the beasts of the field increase upon thee. **23.** But the LORD thy GOD shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. **24.** And He shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven : there shall no man be able to stand before thee, until thou have destroyed them. **25.** The graven images of their gods shall ye burn with fire : thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein : for it is an abomination to the LORD thy GOD. **26.** Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it : but thou shalt utterly detest it, and thou shalt utterly abhor it ; for it is a cursed thing.

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time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto Him, and to bless in His Name, unto this day. **9.** Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy GOD promised him. **10.** And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee. **11.** And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them. **12.** And now, Israel, what doth the LORD thy GOD require of thee, but to fear the LORD thy GOD, to walk in all His ways, and to love Him, and to serve the LORD thy GOD with all thy heart and with all thy soul, **13.** To keep the commandments of the LORD, and His statutes, which I command thee this day for thy good? **14.** Behold, the heaven and the heaven of heavens is the LORD's thy GOD, the earth also, with all that therein is. **15.** Only the LORD had a delight in thy fathers to love them, and He chose their seed after them, even you above all people, as it is this day. **16.** Circumcise therefore the foreskin of your heart, and be no more stiffnecked. **17.** For the LORD your God is God

ver. 5. So before His Ascension CHRIST "separated" His Apostles.

*To bear the ark.* Applicable to the lower grades of the Christian ministry, who assist in maintaining the form and frame of the Church, though they may not interfere with the highest mysteries.

*To stand, &c.* This belongs to the priests alone.

**9. His inheritance.** The clergy are God's lot or inheritance (*κληρος*). Things offered to the LORD support the Priesthood. 1 Cor. ix. 13, 14: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the LORD ordained that they which preach the Gospel should live of the Gospel."

**11. Arise.** So CHRIST on this day arose and took His journey before us into heaven, that we might also ascend and with Him continually dwell.

**12. And now.** After the LORD has so often pardoned and restored you.

*To fear.* Ps. cxii. 1—3: "Blessed is the man that feareth the LORD: that delighteth greatly in His commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house: and his righteousness endureth for ever."

**13. To keep.** 1 S. John v. 3: "This is the love of God, that we keep His commandments."

**14.** Great as is God's authority, and wide as is His dominion, yet He hath chosen you out of all creatures, to be His peculiar people: therefore fear and love Him.

*Heaven of heavens.* The highest heavens, the throne of God Himself.

**16. The foreskin of your heart.** Cut off all spiritual blindness and perversity, sinful passions and affections. Circumcision obliged to purity of heart and holiness of life. Rom. ii. 28, 29. Comp. 1 S. Pet. iii. 21: "Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God."

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**20.** *Hornet.* Josh. xxiv. 12. Comp. Wisd. xii. 8—10.

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**26.** *An abomination.* An idol. The idols which Christians have to abhor are, the lust of the flesh, the lust of the eyes, and the pride of life.

## FIFTH SUNDAY AFTER EASTER.

MORNING. Deuteronomy viii.

*The Sunday next before Ascension Day is called Rogation (i. e., supplication) Sunday, as being, with the three following days, set apart for solemn prayer to God to turn away the temporal punishments for our sins deserved, and for asking His blessing upon the fruits of the earth. The office of Moses, through*

Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. 5. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace. 6. And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on. 7. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. 8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. 9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 10. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. 11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. 13. He took up also the mantle of Elijah that fell from him, and went back, and stood by

7. *Stood to view.* Knowing by revelation what was to happen. Comp. 1 Cor. xv. 6.

8. *Went over.* The road to heaven is through the waters of death; but they shall not swallow us up, if we trust in CHRIST.

9. *A double portion.* This was a holy ambition that he might be worthy to succeed his master. So the Christian receives a two-fold portion of the Spirit, viz., that needful for his own sanctification, and that requisite to enable him to do his Master's business.

10. *If thou see me.* So CHRIST declared to His disciples that if they believed in Him after He was gone from them, if they saw Him risen, and in heart and mind ascended with Him, they should have greater power than He had manifested already among them: "greater works than these shall he do, because I go unto My FATHER." S. John xiv. 12.

*It shall be so.* Elisha's miracles are double in number (24) those of Elijah, and seem to have been effected with greater ease and majesty; as CHRIST in His Church does greater things than He did before His Ascension.

11. *Heaven.* Either heaven itself, (though the more probable belief is that Elijah must die before he puts on the glorified body which alone can enter heaven,)—or Paradise,—or a secret place of God, thence to re-appear as one of the two witnesses at the end of the world. Rev. xi. 3.

12. *My father.* The very expression used at his own departure. Ch. xiii. 14.

*The chariot, &c.* An abrupt speech, left unfinished, and implying that Israel had lost its chief strength, in losing Elijah.

*Rent them.* In token of sorrow for his loss.

13. *The mantle.* Elisha with



hacks of thy army, in the land which He swore unto thy fathers to give thee. 14. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. 15. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou hast hated, upon thee; but will lay them upon all them that hate thee. 16. And thou shalt consume all the people which the Lord thy God shall deliver thee; thou shalt have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee. 17. If thou shalt say in thine heart, These nations are more than I; how can I discomfite them? 18. Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; 19. The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: as shall the Lord thy God do unto all the people of whom thou art afraid. 20. Moreover the Lord thy God will and the Lord thy God will bring them, until they that are left, and hide themselves from thee, he destroyed. 21. Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible. 22. And the Lord thy God will put out those nations before thee by little and little: thou shalt not consume them at once, lest the beasts of the field increase upon thee. 23. But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed. 24. And He shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. 25. The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. 26. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly destroy it, and thou shalt utterly shun it; for it is a cursed thing.

governed the Jews by a system of temporal rewards and punishments.

16. Thou shalt consume, by slaying and despoiling them.

18. Thou shalt not be afraid.

19. *John iv. 4:* "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world."

20. *Isaiah. liii. 12.*  
*Consp. Wind. xii. 6. 10.*

21. *Not consume.* They were left for a time to correct the pride of the Israelites, and to teach them watchfulness.

25. *An abomination.* An idol. The idols which Christians have to shun are, the lust of the flesh, the lust of the eye, and the pride of life.

## FIFTH SUNDAY AFTER EASTER.

Morning. *Deuteronomy viii.*

The Sunday next before Ascension Day is called Rogation (i. e., supplication) Sunday, as being, with the three following days, set apart for solemn prayer to God to turn away the temporal punishments for our sins deserved, and for asking His blessing upon the fruits of the earth. The office of Moses, through

## SUNDAY AFTER ASCENSION DAY.

MORNING. Deuteronomy xii.

*This Sunday stands between the acceptance of the offering made by Christ and the consequent bestowal of the gift which was to make the Catholic Church that which it is. Moses went up into the mountain to receive the pattern of the tabernacle; so Christ went up to heaven that He might send the Holy Spirit to form His Church, the "true Tabernacle." The laws and ordinances regarding the sanctuary and the priests, teach us that in Christ's kingdom we must not do that which is right in our own eyes, but obey the laws of that kingdom.*

1. These are the statutes and judgments, which ye shall observe to do in the land, which the LORD GOD of thy fathers giveth thee to possess it, all the days that ye live upon the earth. 2. Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: 3. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. 4. Ye shall not do so unto the LORD your GOD. 5. But unto the place which the LORD your GOD shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come: 6. And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: 7. And there ye shall eat before the LORD your GOD, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy GOD hath blessed thee. 8. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes. 9. For ye are not as yet come to the rest and to the inheritance, which the LORD your GOD giveth you. 10. But when ye go over Jordan, and dwell in the land which the LORD

1. *In the land.* If we would live in the Church we must obey its laws.

4. *Ye shall not do so.* Ye shall not sacrifice on mountains, &c., wherever ye will.

5. *Unto the place.* As first at Gibeon (1 Chron. xvi. 37, 39,) and at Jerusalem and the temple in after time. 1 Kings viii. 29. An argument against schism.

*To put His name.* To be specially honoured there, and there to dwell.

6. *Tithes.* Not those paid to the Levites, but the second tithe, the tithe of the ninth part. Ch. xiv. 22, 23.

*Heave offering.* That part of the meat offering, raised ("heaved") in thanksgiving to heaven, and set apart for the priest.

*Vows.* Offerings vowed.

7. *There ye shall eat.* So, speaking generally, the Holy Eucharist may not be offered in unconsecrated places. Among the Jews thank-offerings and peace-offerings were eaten. Both of these the Eucharist is to us.

8. *Whatsoever is right.* The ceremonial law was necessarily very partially observed in the wilderness. Compare the imperfect state of the Corinthian Church, 1 Cor. iii. 1, 2.

your GOD giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety; 11. Then there shall be a place which the LORD your GOD shall choose to cause His name to dwell there: thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: 12. And ye shall rejoice before the LORD your GOD, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you. 13. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: 14. But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. 15. Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy GOD which He hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart. 16. Only ye shall not eat the blood; ye shall pour it upon the earth as water. 17. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flocks, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: 18. But thou must eat them before the LORD thy GOD in the place which the LORD thy GOD shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates; and thou shalt rejoice before the LORD thy GOD in all that thou puttest thine hands unto. 19. Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth. 20. When the LORD thy GOD shall enlarge thy border, as He hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat

11. Heb. x. 25. "Not forsaking the assembling of ourselves together, as the manner of some is."

12. *Your gates.* The forty-eight cities which have been given them by you yourselves.

15. *In all thy gates.* In the wilderness all beasts killed for food were first presented to God in the tabernacle, Lev. xvii. 1—6, and so were considered as peace-offerings; this rule was not to obtain after the settlement in Canaan. See v. 20.

*The unclean.* Hitherto the legally unclean had been debarred from animal food, because they might not eat of peace-offerings.

*As of.* As they may eat of. Though these animals were not available for sacrifice. Ch. xiv. 5.

16. *As water.* With no special religious rite.

17. *The tithe.* See note, ver. 6.

*Firstlings.* Not the first-born males, which belonged to the priests. Perhaps, the first-born females, or some voluntarily dedicated after the setting aside of the first-born.

19. Members of CHRIST'S Church are not to choose their own ministers, not to "heap to themselves teachers." 2 Tim. iv. 3.

20—22. The dispensation of ver. 15 is explained to prevent persons hereafter dwelling far from Jerusalem from fancying that they might kill beasts for their own eating, *by way of sacrifice*, at their own homes. They might kill and eat sacrificial animals, as sheep and oxen, but only as common meat. Thus was secured unity of worship.

flesh, whatsoever thy soul lusteth after. **21.** If the place which the LORD thy GOD hath chosen to put His name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after. **22.** Even as the roebuck and the hart is eaten, so thou shalt eat them : the unclean and the clean shall eat of them alike. **23.** Only be sure that thou eat not the blood ; for the blood is the life ; and thou mayest not eat the life with the flesh. **24.** Thou shalt not eat it ; thou shalt pour it upon the earth as water. **25.** Thou shalt not eat it ; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD. **26.** Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose : **27.** And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy GOD : and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy GOD, and thou shalt eat the flesh. **28.** Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy GOD. **29.** When the LORD thy GOD shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land : **30.** Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee ; and that thou enquire not after their gods, saying, How did these nations serve their gods ? even so will I do likewise. **31.** Thou shalt not do so unto the LORD thy GOD : for every abomination to the LORD, which He hateth, have they done unto their gods ; for even their sons and their daughters they have burnt in the fire to their gods. **32.** What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it.

**21.** *The place.* See on v. 5.

**30.** *So will I do.* The true Israelite must neither serve false

gods, nor worship the LORD in an unlawful manner. S. John iv. 24.

#### EVENING. Deuteronomy xiii.

*Christ's Church must be on its guard against false teachers. God's law is one and uniform ; and no one is to be believed, though he were even to work a miracle in order to deceive "the elect," if he seek to seduce men from the plain way of salvation. Gal. i. 8.*

**1.** If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, **2.** And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them : **3.** Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams ; for the LORD your GOD proveth you, to know whether ye love the LORD your GOD with all your heart and with all your soul. **4.** Ye shall walk after the LORD your GOD, and fear Him, and

**1.** *A prophet.* A preacher or teacher.

*Sign or wonder.* As CHRIST foretold that false prophets in the

last days should do. S. Matt. xxiv. 24.

**4.** We can only judge of the truth when we ourselves are obe-

keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him. **5.** And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, Which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. **6.** If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; **7.** Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; **8.** Thou shalt not consent unto him, nor hearken unto him: neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: **9.** But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. **10.** And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, Which brought thee out of the land of Egypt, from the house of bondage. **11.** And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. **12.** If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, **13.** Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; **14.** Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; **15.** Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword. **16.** And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again. **17.** And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of His anger, and show thee mercy, and have compassion upon thee, and multiply thee, as He hath sworn unto thy fathers: **18.** When thou shalt hearken to the voice of the LORD thy God, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

dient to God. S. John vii. 17: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

**9.** *Shalt kill*, i.e., after legal condemnation. Comp. Ch. xvii. 7.

**13.** *Children of Belial.* Belial means "worthless," or "apostate:" "Children of Belial" are lawless,

wicked persons. Belial afterwards was used for "the devil." 2 Cor. vi. 15.

**15.** Compare the case of the Reubenites, &c. Josh. xxii. 12, sqq.

**16.** *For the Lord.* In honour of God. Such destruction was a kind of sacrifice.

## Whitsuntide.

At this time the HOLY GHOST, Whom CHRIST had promised to send, came down upon the Apostles, enabling them to rule, teach, and perpetuate the Church. We therefore now commemorate the Person and office of the HOLY SPIRIT, Who dwells in the Church to apply the merits of CHRIST'S Redemption, and to give and sustain spiritual life.

### WHITSUN DAY.

MORNING. Deuteronomy xvi. 1—17.

*The Jewish feast of Pentecost, celebrated seven full weeks after the Passover, was a type of the feast of Whitsun Day, kept fifty days after Easter. The Jews then commemorated the giving of the old law in the midst of the terrors of Mount Sinai, and the ingathering of wheat harvest. We celebrate the giving of the new covenant, the law of love, and the ingathering of souls by the labours of the Apostles.*

1. Observe the month of Abib, and keep the passover unto the LORD thy GOD: for in the month of Abib the LORD thy GOD brought thee forth out of Egypt by night. 2. Thou shalt therefore sacrifice the passover unto the LORD thy GOD, of the flock and the herd, in the place which the LORD shall choose to place His name there. 3. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. 4. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning. 5. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy GOD giveth thee: 6. But at the place which the LORD thy GOD shall choose to place His name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. 7. And thou shalt roast and eat it in the place which the LORD thy GOD shall choose: and thou shalt turn in the morning, and go unto thy tents. 8. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy GOD: thou shalt do no work therein. 9. Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. 10. And thou shalt keep the feast of weeks unto the LORD thy GOD with a tribute

1. *Observe.* The death of CHRIST is to be remembered every day. See notes on Easter Day, morning.

2. *The passover.* The Paschal victims. Num. xxviii. 19. In v. 6 it means the Paschal lamb.

9. The first harvest is a figure of the calling of Israel; the second,

or wheat harvest, is the gathering of the Christian Church. S. Matt. ix. 37, 38. *Seven* is the number of perfection.

10. *Feast of weeks.* Pentecost, the fiftieth day (a week of weeks) after the Passover. Lev. xxiii. 15—21. Whitsun is from Pfing-

of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee: **11.** And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place His name there. **12.** And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes. **13.** Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: **14.** And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. **15.** Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. **16.** Three times in a year shall all thy males appear before the LORD thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: **17.** Every man shall give as he is able, according to the blessing of the LORD thy God which He hath given thee.

sten (old Saxon), a corruption of Pentecost.

**13. Feast of tabernacles.** Lev. xxiii.; Neh. viii. This feast commemorated the dwelling in booths in the wilderness, and the flowing of water from the rock, and was typical of the Incarnation of CHRIST (S. John i. 14), and the effusion of the HOLY SPIRIT. It celebrated the ingathering of the fruits (Ex. xxiii. 16), and foreshadowed the spiritual fruits to

be gathered into the Church after the descent of the HOLY SPIRIT.

**16. Three times.** Hence the injunction in the Prayer Book about the duty of communicating at least three times in the year.

*Feast of unleavened bread.* The Passover.

**17. Shall give.** 2 Cor. viii. 12. But it applies not to alms only, but to the right use of all the talents which God gives to Christians.

#### EVENING. Isaiah xi.

*The prophet here describes the Person of the Redeemer (verses 1—5), the character of His kingdom (verses 6—9), and what He will accomplish for the heathen and His people (verses 10—16). The Holy Ghost in full measure shall rest upon Him; discord and sin shall cease; and the Jews shall enter His kingdom, which shall in the end embrace all nations.*

**1.** And there shall come forth a Rod out of the stem of Jesse, and a Branch

**1. A rod.** A shoot, a twig, CHRIST.

*Out of the stem.* The stock of a tree that has been cut down.

*Of Jesse.* Instead of David;

the humbler, instead of the royal ancestor, to denote that the family of David would then have sunk very low. Ch. liii. 2.

*A Branch.* Heb.: *netzer*, from

shall grow out of his roots : 2. And the Spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD ; 3. And shall make Him of quick understanding in the fear of the LORD : and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears : 4. But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth : and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. 5. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. 6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fawning together ; and a little

which perhaps came the word Nazarene, applied to CHRIST.

*Roots.* To prove that CHRIST had a true body, and that it was propagated from Adam, the "roots" being the progenitors of the Virgin Mary.

2. *The Spirit.* With His sevenfold gifts. So in measure is the HOLY GHOST, with all His gifts, imparted in Confirmation. See the Bishop's Prayer in the Confirmation Office.

*Shall rest.* Make His eternal dwelling in CHRIST. S. John i. 32.

*Wisdom,* secures the best means to attain the best end. Col. ii. 3.

*Understanding.* The faculty by which we attain to the knowledge of mysteries.

*Counsel.* The power of making wise resolutions and a right choice.

*Might.* Or "ghostly strength," vigour, energy, and perseverance in duty.

*Knowledge,* teaches the will of God.

*Fear of the Lord.* Or "true godliness," piety, and holiness.

3. *Quick understanding in the fear of the Lord.* Or "delight in the fear," equivalent to "holy fear," the reverential awe of God.

4. *Reprove.* He shall reprove their oppressors in behalf of the humble and meek.

*Shall smite the earth.* The earthly, the wicked. As "the world" is used in the New Testament.

*The rod of His mouth.* "One rough word" (Wisd. xii. 9) inflicts punishment on the transgressors. Rev. i. 16, "Out of His mouth went a sharp two-edged sword."

*Breath of His lips.* Indignation expressed in words. 2 Thess. ii. 8.

*The wicked.* Perhaps the "Antichrist," as in 2 Thess.

5. Righteousness and faithfulness shall adhere closely to Him. Eph. vi. 14. Comp. Ps. cix. 18, 19.

6—9. These verses point not only to a reign of peace, but to a return to the original condition of Eden. See note, Isa. lrv. 25. The removal of moral evil from the rational creation shall be accompanied by the removal of the reflection of it in the irrational creation. Rom. viii. 19—23.

6. Another meaning of this passage is, that in the Church all ranks, characters, and faculties, are embraced and find their home.

*A little child.* 1 Cor. i. 27 : "God hath chosen the foolish things of the world to confound the wise : and God hath chosen the weak things of the world to confound the things which are mighty." So CHRIST set a little



child shall lead them. 7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. 10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious. 11. And it shall come to pass in that day, that the LORD shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12. And He shall set up an ensign

child in the midst of His Apostles as an example, and as the greatest in the kingdom of heaven.

7. *Cow and bear.* Clean and unclean shall feed on God's word.

*Their young ones.* The families of Christians united in holy love and the participation of Sacraments.

*Lion—ox.* King and rustic.

*Straw.* The plain meaning of Scripture, or the simple rudiments of the faith.

8. *Asp.* A venomous serpent, a type of Satan. S. Luke x. 19: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

*The cockatrice.* The basilisk, or the adder. The *weaned child* may refer to CHRIST overcoming the power of Satan. Or it may mean that the pure and innocent put the devil to flight, and are not harmed by the persecutions and tribulations which he sends upon them.

9. *Holy mountain.* The Church.

*The sea.* I.e. the depths of the sea.

10. *In that day.* Messiah's time.

*A root.* A sprout from the root. Rev. xxii. 16. Comp. Rom. xv. 12.

*An ensign.* CHRIST was the banner for the people, for all nations. S. John xii. 32: "I, if I be lifted up from the earth, will draw all men unto Me."

*His rest.* CHRIST's death. Some refer it to the peace of the true Christian, a foretaste of the rest of heaven.

11—16. The prophet recounts the benefits which Messiah's kingdom shall confer upon the Jews, pointing also generally to the triumphs of the Church after trouble and persecution.

11. *Shall set His hand.* Shall take in hand.

*The second time.* The two events referred to are the temporal deliverance from Babylon, and the spiritual redemption from unbelief.

*Assyria, &c.* The spiritual enemies of the Church. Also, through the preaching of the Apostles, Jews were converted throughout the world. Comp. Acts ii. 9—11.

*Pathros.* Thebais, or Upper Egypt.

*Cush.* Is used for more than one country. Here probably it means a region on the Persian Gulf (Chusistan), though some say it is here, as elsewhere, Ethiopia.

*Elam.* Susiana and Persia.

*Shinar.* Mesopotamia, generally the lower part, to the north-east of Babylon.

for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. **13.** The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. **14.** But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. **15.** And the LORD shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod. **16.** And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

*Hamath.* A city in Syria.

*Islands of the sea.* All countries west of Canaan.

**12.** *For the nations.* The Gentiles shall employ themselves in bringing the Jews into Messiah's kingdom.

**13.** *The envy.* Hatred caused by Ephraim, which was the chief tribe of the kingdom of Israel, and at constant enmity with Judah. The Prophet means that all internal jealousies shall cease. Hos. i. 11.

**14.** *Fly upon.* Like birds of prey. Hab. i. 8. The general meaning is that the conversion of the Jews shall be followed by the destruction of spiritual enemies, the conversion of aliens, and peace and security.

*Them of the east.* Perhaps the Arabians. They and the other nations mentioned had been the chief enemies of the Jews. Comp. Ps. lx. 8: "Moab is my washpot; over Edom will I cast out my

shoe: Philistia, triumph thou because of me."

**15.** All hindrances to their redemption shall be removed, as formerly when they came from Egypt.

*The tongue of the Egyptian sea.* The bay at the head of the Red Sea, where the Israelites crossed. Mystically, worldly learning. 1 Cor. i. 19, 21.

*The river.* Euphrates, to make a way from Assyria.

*Smite it in.* "Smite it into" many rivulets, so as to reduce its volume. Rev. xvi. 12: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Mystically, the power of the HOLY SPIRIT ("mighty wind") shall dry the flow of natural corruption.

**16.** *An highway.* Comp. ch. xxxv. 8—10.

## MONDAY IN WHITSUN WEEK.

MORNING. Genesis xi. 1—9.

*Once men were all of one family, and used one language: but for their pride and self-confidence they were dispersed, and their language was confounded. At Whitsuntide the Holy Spirit and the gift of tongues were bestowed, in order*

*to restore peace and unity to mankind. Sin brings discord and confusion, the Holy Spirit love and order. Sin causes schism; the Holy Spirit binds into One Catholic Church. The same member (the tongue) which had scattered mankind, was now, when attuned by the Spirit of Peace, used to bring back the world to unity.*

1. And the whole earth was of one language and of one speech. 2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. 4. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. 5. And the LORD came down to see the city and the tower, which the children of men builded. 6. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7. Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 9. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

2. *From the east.* Babylon lies south of Ararat, where the ark rested: perhaps, therefore, "in the east" is the right translation,

*Shinar.* See note, Isa. xi. 11.

3. *Slime.* Bitumen, with which the plains of Babylon abound.

4. *A city.* They wished to make a centre for a mighty empire, spurning patriarchal government. This is supposed to have taken place under Nimrod, the son of Cush, the son of Ham.

*A tower.* As a monument of their power and self-sufficiency. The site of this tower has been identified with Birs-Nimroud, near Babylon.

*Unto heaven.* An arrogant mode of expression (comp. Deut. i. 28), perhaps with some idea of escaping any future deluge. Comp. Isa. xiv. 13, 14: "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the

stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."

*Lest we be scattered.* Their very attempt brought what they feared upon them.

5. *Came down.* An accommodation to men's language (comp. ch. xviii. 21), containing the notion that God proceeds slowly to punish.

*Children of men.* The worldly, proud, evil part of mankind. Comp. ch. vi. 2.

7. *Let us go down.* As ch. i. 26: "Let us make man," where see note. So God came down on the day of Pentecost in mercy and to unite, not in judgment and to scatter.

9. *Babel.* I.e. confusion.

EVENING. Numbers xi. 16—29.

*As a means of preserving peace and unity in the Church, the Holy Spirit confers authority upon particular persons who are to be obeyed for their office's sake; even as Moses, the typical lawgiver and mediator, selected seventy elders to be to others what he was to all.*

16. And the LORD said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. 17. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. 18. And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. 19. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; 20. But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD Which is among you, and have wept before Him, saying, Why came we forth out of Egypt? 21. And Moses said, The people, among whom I am, are six hundred thousand footmen; and Thou hast said, I will give them flesh, that they may eat a whole month. 22. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? 23. And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether My word shall come to pass unto thee or not. 24. And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the taber-

16. *And the Lord said.* Moses had complained that the burden of all the people was more than he could bear. Although he had been lightened of some portion of his duties by the suggestion of Jethro (Exod. xviii.), yet he was the sole referee in all civil matters, and had to determine every matter connected with the worship of God.

*Seventy men.* The origin of the great Council of the Sanhedrim.

*Elders.* Not necessarily in age, but in gravity, piety, &c.

17. *Take of the Spirit.* Not that God would diminish Moses' spiritual gifts to impart to them, but that He would give them *like* powers. 2 Kings ii. 15.

18. *Sanctify yourselves.* Prepare yourselves by legal purification. See on Job i. 5.

*Eat flesh.* The people had just been lusting for flesh. See verses 4—6.

20. *Despised the Lord.* In despising the manna which He provided, and the deliverance which He wrought for you.

21. *Footmen,* able to bear arms. The women, children, slaves, and mixed multitude are not reckoned. With Moses' question (verse 22) comp. S. John vi. 7, and the Virgin Mary's question, S. Luke i. 34.

22. *Of the sea.* The Red Sea, in whose neighbourhood they were encamped.

nacle. **25.** And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. **26.** But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. **27.** And there ran a young man, and told Moses, and said, Eldad and Medad do prophecy in the camp. **28.** And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. **29.** And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put His spirit upon them.

**25.** *They prophesied.* They not only received power to act as magistrates, but they were seized with a certain enthusiasm, and praised God. 1 Sam. x. 10; xix. 20, where see note.

**26.** *There remained two.* They may have been under some legal defilement.

**28.** *Forbid them.* Compare S.

Mark ix. 38. Joshua feared that Moses' glory and authority would be lessened, if others, uncommissioned, as he thought, by him, should be allowed to use this privilege.

**29.** Moses shows his meekness and humility, having no aim to his own glory.

## TUESDAY IN WHITSUN WEEK.

MORNING. 1 Samuel xix. 18—24.

*The history of Saul's prophetic gifts shows that the Divine office may sometimes be exercised by persons whose lives are not sanctified by Divine grace.*

**18.** So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. **19.** And it was told Saul, saying, Behold, David is at Naioth in Ramah. **20.** And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied. **21.** And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and

**18.** *David fled.* From Saul, who was seeking to slay him.

*To Samuel to Ramah.* Taking asylum with the prophet, and asking his advice and assistance.

*Ramah.* See note Jer. xxxi. 15.

*Naioth.* A place close to Ramah, where was the school of the prophets.

**20.** *Prophesied.* They praised God in psalms and hymns, forgetting the purpose with which they had set out.

they prophesied also. **22.** Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. **23.** And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. **24.** And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

**22. Then went he.** In his obstinate malice fighting against God.

**23. And prophesied.** As Balaam was compelled to bless, when he wished to curse.

**24. Naked.** Without his armour, his kingly robe and upper garment. Comp. S. John xxi. 7; S. Mark xiv. 52. He was, as it were, beside himself.

#### EVENING. Deuteronomy xxx.

*We must show forth the effects and fruits of the Holy Spirit in our lives: first by repentance (verses 1—10), then by faith (11—14), then by obedience (15—20).*

**1.** And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, **2.** And shalt return unto the LORD thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; **3.** That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. **4.** If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will He fetch thee: **5.** And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. **6.** And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. **7.** And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. **8.** And thou shalt return and obey the voice of the LORD, and do all His commandments which I command thee this day. **9.** And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as He rejoiced over thy fathers: **10.** If thou shalt hearken unto the voice of the LORD thy God, to keep His commandments and His statutes which are written in this book of the law, and if

**1. The blessing and the curse.** The reward of obedience and the punishment of transgression.

**5.** This is only to be fulfilled in the conversion of the Jews to Christianity.

**6. Will circumcise.** Will free thee from the evil desires of the mind. Col. ii. 11.

**9. Rejoice.** So the angels rejoice over one sinner that repenteth. S. Luke xv. 7.

thou turn unto the LORD thy GOD with all thine heart, and with all thy soul. **11.** For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. **12.** It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? **13.** Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? **14.** But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. **15.** See, I have set before thee this day life and good, and death and evil; **16.** In that I command thee this day to love the LORD thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. **17.** But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; **18.** I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. **19.** I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: **20.** That thou mayest love the LORD thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

**11. *This day.*** The day of grace. See Rom. x. 6, sqq.

**12. *Not in heaven.*** For CHRIST the Mediator, Who gives the law of love, gives it on earth in His Church.

**13. *Beyond the sea.*** The Church is around us, at our very doors.

**14.** We have but to believe and do that which we profess, and we shall find the Word in all its saving power and efficacy.

**16. *Walk in His ways.*** The just man never counts himself to have apprehended (Phil. iii. 13),

but is always hungering and thirsting after righteousness. Prov. iv. 18; Ps. lxxxiv. 7.

**19. *Choose.*** God does not *force* man's will: He inspires good desires, aids and strengthens man's will, draws him gently and constantly; but man must "choose" the better part for himself. No man is made good against his will.

**20. *The length of thy days.*** Because He has promised to reward obedience by long life. Acts xvii. 28: "In Him we live, and move, and have our being."

## Trinity Sunday.

On this day we sum up the revelation of GOD to Christians as FATHER, SON, and HOLY GHOST, Three Persons and One GOD, the mystery of the Blessed Trinity into which we are baptized. We praise and celebrate together the FATHER, SON, and HOLY GHOST, for Their Own

Divine perfections, and for the share which They took in man's redemption.

MORNING. Genesis i.

*We are here taught that the Holy Trinity concurred in the creation of the world. The Father created all things, by His Word, His Blessed Son, the Holy Spirit "moving upon the face of the waters."*

For notes, see SEPTUAGESIMA SUNDAY, MORNING.

EVENING. Genesis xviii.

*Under the appearance of three Angels God vouchsafes to Abraham an emblem or representation of the Trinity; at the same time Abraham addresses them as "My Lord," marking the unity of the Godhead.*

1. And the LORD appeared unto him in the plains of Mamre : and he sat in the tent door in the heat of the day ; 2. And he lift up his eyes and looked, and, lo, three men stood by him : and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground. 3. And said, My LORD, if now I have found favour in Thy sight, pass not away, I pray Thee, from Thy servant : 4. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree : 5. And I will fetch a morsel of bread, and comfort ye your hearts ; after that ye shall pass on : for therefore are ye come to your servant. And they said, So do, as thou hast said. 6. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. 7. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man ; and he hasted to dress it. 8. And he took butter and milk, and the calf which he had dressed, and set it before them ; and he stood by them under the tree, and they did eat. 9. And they said unto him, Where is Sarah thy wife ? And he said, Behold, in the tent. 10. And He said, I will certainly return unto thee according to the time of life ; and, lo, Sarah thy wife

1. *Appeared unto him.* It was immediately after his receiving the covenant of circumcision that the LORD appeared unto Abraham, teaching us that admission into covenant with God is necessary to qualify us for the true knowledge of Him.

*Mamre.* At Hebron (ch. xiii. 18), about twenty-two Roman miles south of Jerusalem.

2. *Three men.* Angels. Heb. xiii. 2 : "Be not forgetful to entertain strangers ; for thereby some have entertained angels unawares."

5. *Therefore are ye come.* I. e., to honour me by enjoying my hospitality.

6. *Three measures* = a bushel, an offering made to the three angels.

8. *They did eat.* So CHRIST says, Rev. iii. 20 : "I stand at the door and knock : if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Comp. S. John xxi. 13 ; S. Luke xxiv. 43. CHRIST thus showed the reality of His risen body.

9. *They said.* Comp. the change of person, ver. 10 : "He said, I will return," &c.

10. *According to the time of life.* In the time in which a child is born. 2 Kings iv. 16.



shall have a son. And Sarah heard it in the tent door, which was behind him. **11.** Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. **12.** Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? **13.** And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? **14.** Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. **15.** Then Sarah denied, saying, I laughed not; for she was afraid. And He said, Nay; but thou didst laugh. **16.** And the men rose up from thence, and looked towards Sodom: and Abraham went with them to bring them on the way. **17.** And the LORD said, Shall I hide from Abraham that thing which I do; **18.** Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? **19.** For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which He hath spoken of him. **20.** And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; **21.** I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know. **22.** And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. **23.** And Abraham drew near, and said, Wilt Thou also destroy the righteous with the wicked? **24.** Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty righteous that are therein? **25.** That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee: Shall not the Judge of all the earth do right? **26.** And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. **27.** And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: **28.** Peradventure there shall lack five of the fifty righteous: wilt Thou destroy all the city for lack of five? And He said, If I find there forty and five, I will not destroy it. **29.** And he spake unto Him yet again, and said, Peradventure there shall be forty found there. And He said, I will not do it for forty's sake.

**12. Laughed.** Partly in glad surprise; hence the name Isaac, "laughter," ch. xvii. **19.** As it was not nature, but the promise of God, which rendered Sarah a mother, so in our regeneration it is not nature, but the Word of God spoken at our baptism, which makes us His children. Gal. iv. 28.

**18. Seeing that** I have so highly honoured Abraham, shall I hide this smaller matter from him?

**19.** The second reason, because by the punishment of the wickedness of Sodom Abraham will warn

his household to beware of similar sins.

**20. The cry.** The sins of Sodom cried out for punishment.

**21.** See note ch. xi. 5. God, as it were, "went down" by the two angels.

**22. Stood, in prayer.** (S. Mark xi. 25.) Probably at some place consecrated to the worship of God. Ch. xxv. 22.

**23. With the wicked.** S. Matt. xiii. 29: "Lest while ye gather up the tares, ye root up also the wheat with them."

**30.** And he said unto Him, Oh let not the LORD be angry, and I will speak : Peradventure there shall thirty be found there. And He said, I will not do it, if I find thirty there. **31.** And he said, Behold now, I have taken upon me to speak unto the LORD : Peradventure there shall be twenty found there. And He said, I will not destroy it for twenty's sake. **32.** And he said, Oh let not the LORD be angry, and I will speak yet but this once : Peradventure ten shall be found there. And He said, I will not destroy it for ten's sake. **33.** And the LORD went His way, as soon as He had left communing with Abraham : and Abraham returned unto his place.

## Sundays after Trinity.

HITHERTO we have been learning belief in the Holy Trinity absolutely and in relation to ourselves—what GOD is, and what the Three Persons of the Godhead have done for men. We have been considering our faith : for the rest of the year we consider our duty. This is the practical part of the Christian year, though, of course, indirectly duty is taught throughout the whole course. First comes doctrine, then practice ; first faith, then obedience.

### FIRST SUNDAY AFTER TRINITY.

MORNING. Joshua x.

*The people of God are in possession of their promised inheritance, the Church on earth, the type of the Church in heaven, a state of salvation indeed under God's defence, but not necessarily a state of safety. It is the battle of the Church against the world, and the battle of every regenerate Christian against his own lusts and the devil's temptations. The destruction of the wicked nations of Canaan typifies the rooting sin out of the heart, the first step to obedience and a holy life. Joshua is the type of Christ, as Conqueror, the Captain of our salvation.*

**1.** Now it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it ; as he had done to Jericho and her king, so he had done to Ai and her king ; and how the inhabitants of

**1. Jerusalem.** The first mention of this name, probably by anticipation. The city anciently was called Jebus. Ch. xv. 8 ; xviii. 28 ; Judg. xix. 10. "Salem" occurs Gen. xiv. 18. It is possible Melchizedek may have taken Jebus, and changed its name. "Adoni-

zedek" means Lord of Justice, "Melchizedek" King of Justice.

*Had taken Ai.* Ch. viii. A royal town of the Canaanites, east of Bethel (Gen. xii. 8), at the head of one of the ravines running up from the valley of the Jordan.

*Had done to Jericho.* Ch. vi.

Gibeon had made peace with Israel, and were among them; 2. That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty. 3. Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, 4. Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel. 5. Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it. 6. And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us. 7. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour. 8. And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. 9. Joshua therefore came unto them suddenly, and went up from Gilgal all night. 10. And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. 11. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast

*Gibeon.* South-west of Ai, and about the same distance north-west of Jerusalem, situated upon an isolated hill at the head of the pass of Beth-horon. Its inhabitants had by a stratagem obtained peace from Joshua. Ch. ix. 3 sqq. These Gentiles brought into covenant with Israel typify the natural man brought by terror and affliction into covenant with God's Church, and defended by grace, not from deserving it, but because of the LORD's promise.

2. *As one.* Not "a royal city," but equal in size, &c.

3. *Hebron, &c.* These cities lay towards the centre of Judæa, in the hill country. Hebron is twenty-two miles south of Jerusalem. The five kings represent the five senses leaguely together to recover dominion over the LORD's servant, and attacking him each with its own temptation.

5. *Amorites.* These, the most

powerful tribe among the Canaanites, gave their name to the inhabitants of the whole land. They had formed not only these five kingdoms on the western side of Jordan, but also two on the eastern, viz., Heshbon and Bashan. These latter Moses had taken from them.

6. *Gilgal.* South-east of Jericho, between it and the Jordan, from which it was five miles distant. Ch. v. 9, 10.

*Save us.* They have full trust in Joshua, the Saviour.

10. *Up to Beth-horon.* The pass that led to the town afterwards so-called. 1 Chron. vii. 24. There were two towns so named, an Upper and a Nether separated by a valley and a long and steep ascent. Ch. xvi. 3, 5. The flight began from Gibeon, and was continued first up to the ridge on which stood the Upper Beth-horon.

*Azekah — Makkedah.* Cities much to the south of Gibeon.

down great stones from heaven upon them unto Azekah, and they died : they were more which died with hailstones than they whom the children of Israel slew with the sword. **12.** Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon ; and thou, moon, in the valley of Ajalon. **13.** And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher ? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. **14.** And there was no day like that before it, or after it, that the LORD hearkened unto the voice of a man : for the LORD fought for Israel. **15.** And Joshua returned, and all Israel with him, unto the camp to Gilgal. **16.** But these five kings fled, and hid themselves in a cave at Makkedah. **17.** And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. **18.** And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them : **19.** And stay ye not, but pursue after your enemies, and smite the hindmost of them ; suffer them not to enter into their cities : for the LORD your God hath delivered them into your hand. **20.** And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. **21.** And all the people returned to the camp to Joshua at Makkedah in peace : none moved his tongue against any of the children of Israel. **22.** Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. **23.** And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. **24.** And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet

**11. Great stones.** Hailstones. It needs heavenly aid to overcome fleshly lusts effectually.

**12. Upon Gibeon.** Joshua had come to the west side of Gibeon, Ajalon lying on the north-west toward the Mediterranean. The sun therefore appeared to rise on Gibeon, and the moon to set over Ajalon.

**13. The sun stood still.** The Bible uses the common language of men, not the accurate terms of astronomers. The words convey the same notion to us as they did to the Jews. By this was shown the folly of worshipping the sun and moon ; and we learn how the whole universe is subject to the scheme of redemption. It is useless to inquire how the miracle was effected, whether by refraction,

&c. With God to will is to perform. The miraculous lengthening of this day at Joshua's voice is an emblem of the prolongation of our day of grace at the intercession of our SAVIOUR, which day is to be used in destroying the enemies of our salvation.

*Book of Jasher.* A poetical record now lost, as the "Books of the Chronicles of the kings of Israel and Judah."

**14. The Lord fought.** "It is God Which worketh in you both to will and to do of His good pleasure." Phil. ii. 13.

**15. Returned.** Probably after the destruction of the kings and their cities. Ver. 43.

**21. Moved his tongue.** Much less took up arms.

upon the necks of these kings. And they came near, and put their feet upon the necks of them. **25.** And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight. **26.** And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening. **27.** And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day. **28.** And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho. **29.** Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: **30.** And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho. **31.** And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it: **32.** And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he had done to Libnah. **33.** Then Horem king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining. **34.** And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it: **35.** And they took it on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day, according to all that he had done to Lachish. **36.** And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it: **37.** And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that were therein. **38.** And Joshua returned, and all Israel with him, to Debir; and fought against it: **39.** And he took it, and the king

**24. Upon the necks.** When the LORD, fighting for us, has brought our natural passions into subjection, by means of our own efforts, He requires us to retain the dominion which His power has given us. Comp. 1 Cor. ix. 26, 27.

**26. Hanged them.** Gal. v. 24: "They that are CHRIST's have crucified the flesh with the affections and lusts."

**27. Until this very day.** The time when the Book of Joshua was written.

**28. Utterly.** Joshua was simply the executor of God's venge-

ance, Who thus showed His burning hatred of sin.

**King of Jericho.** This is not specially mentioned, vi. 21. Probably he was hung, as the other kings.

**33. Gezer.** Between Beth-horon and Lydda.

**37. The king thereof.** Perhaps another king had been appointed, or the destruction of the king is again mentioned here to make the account complete.

**38. Returned.** Leaving the rest of the cities in that region, southwest of Hebron. Ver. 41.

thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king. 40. So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD GOD of Israel commanded. 41. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. 42. And all these kings and their land did Joshua take at one time, because the LORD GOD of Israel fought for Israel. 43. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

40. The region is described according to its physical conditions.

*Of the south.* The district south of the hill country. Ch. xxi. 11. Some think that "the South" means a dry, sandy region, in contradistinction to a well-watered one.

41. *Kadesh-barnea.* Quite in

the south, below Beersheba, on the frontier of Idumæa.

*Gaza.* One of the five chief cities of the Philistines south-west of Canaan.

*Goshen.* In the hill country of Judæa, probably so called from its good pasture.

#### EVENING. Joshua xiii.

*Joshua's exhortation before his death warns us that the victory over spiritual enemies can only be preserved by obedience, remembering what God has done for us, the hope set before us, and the punishment that awaits transgression.*

1. And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. 2. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: 3. And ye have seen all that the LORD your GOD hath done unto all these nations because of you; for the LORD your GOD is He that hath fought for you. 4. Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward. 5. And the LORD your GOD, He shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your GOD hath promised unto you. 6. Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left; 7. That ye come not

1. *A long time after.* Seventeen years after the division of the land among the tribes.

4. *That remain.* The contest is not complete. The infection of nature remains even in the regenerate.

*Great sea.* The Mediterranean.

6. *To the right hand.* By adding to the law, i.e., by superstition.

*To the left.* By omission of duties enjoined.

7. *Come not among.* Mix not familiarly with them. 1 Cor. xv. 33.

among these nations, these that remain among you ; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them : **8.** But cleave unto the LORD your GOD, as ye have done unto this day. **9.** For the LORD hath driven out from before you great nations and strong : but as for you, no man hath been able to stand before you unto this day. **10.** One man of you shall chase a thousand : for the LORD your GOD, He it is that fighteth for you, as He hath promised you. **11.** Take good heed therefore unto yourselves, that ye love the LORD your GOD. **12.** Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you : **13.** Know for a certainty that the LORD your GOD will no more drive out any of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your GOD hath given you. **14.** And, behold, this day I am going the way of all the earth : and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your GOD spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof. **15.** Therefore it shall come to pass, that as all good things are come upon you, which the LORD your GOD promised you ; so shall the LORD bring upon you all evil things, until He have destroyed you from off this good land which the LORD your GOD hath given you. **16.** When ye have transgressed the covenant of the LORD your GOD, which He commanded you, and have gone and served other gods, and bowed yourselves to them : then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which He hath given unto you.

*Make mention.* Comp. Eph. v. 3, 4 ; Ps. xvi. 4.

*Cause to swear.* Swearing by them was equivalent to acknowledging them as gods.

*Serve.* Fear and virtually honour.

*Bow.* Formally worship.

**9.** *No man.* Phil. iv. 13 : " I can do all things through CHRIST Which strengtheneth me." See Rom. viii. 37.

**13.** *No more.* Heb. x. 26, 27 : " For if we sin wilfully after that

we have received the knowledge of the truth, there remaineth no more sacrifice for sins ; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

*Perish.* Compare the parable of the evil spirit returning, S. Matt. xii. 43 sqq.

**14.** *The way of all the earth.* Joshua mentions his approaching death to give weight to his last words. The Jewish leader died : our Joshua lives.

## SECOND SUNDAY AFTER TRINITY.

MORNING. Judges iv.

*Certain nations were left in the promised land to try the Lord's people, " to prove them, whether they would keep the way of the Lord or not." In like*

*manner regeneration does not exempt us from temptation, or secure us from falls. Sin dwells in our mortal bodies, but does not reign there, unless we forget our cleansing and voluntarily cast away our faith in God. The history of Deborah and Barak is a type of the Church calling on Christ to do battle for her against her enemies, and in His might triumphing, a lesson to every Christian, teaching him that renewed obedience, after a fall, will with God's aid gain a fresh victory and be acceptable.*

1. And the children of Israel again did evil in the sight of the LORD, when Ehud was dead. 2. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. 3. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. 4. And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. 5. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. 6. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD GOD of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? 7. And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. 8. And Barak

1. *Ehud*, who had delivered Israel out the hand of Eglon, king of Moab. Ch. iii. 15, sqq.

2. *Jabin*. A common name of the kings of Canaan. Josh. xi. 1; xii. 19. It means "the wise."

*Hazor*. A very great and important town, the capital of Canaan, between Lebanon and Damascus, or in the northern part of the valley of the Jordan. It had been taken and burnt by Joshua (Josh. xi. 11), but perhaps was now rebuilt, or the name applies to the district.

*Harosheth of the Gentiles*. Near the west border of the lake Merom, in the tribe of Naphtali: called *of the Gentiles* because inhabited by people of different nations; whence Galilee was likewise so named. Isa. ix. 1.

4. *Deborah*. A type of the Church.

A *prophetess*. Perhaps in that time of corruption there was no

man worthy of the prophetic office.

5. *Palm tree of Deborah*. Here Deborah, Rebekah's nurse, was buried. Gen. xxxv. 8.

*Judged*. Heard and decided causes, &c., being divinely inspired.

6. *Barak*. I. q. the Carthaginian "Barca," lightning.

*Kedesh-Naphtali*. Nineteen miles east-south-east of Tyre, on a hill among the mountains of Naphtali.

*Tabor*. A mountain rising like a sugar-loaf out of the plain of Esdraelon, on the borders of Issachar and Zebulun, south-west of Lake Gennesareth. Here our LORD was transfigured.

7. *I will draw*. These are the words of God by His prophetess.

*Kishon*. This river runs from the base of Mount Hermon, through the plain of Esdraelon, and into the sea near Mount Carmel.



said unto her, If thou wilt go with me, then I will go : but if thou wilt not go with me, then I will not go. 9. And she said, I will surely go with thee : notwithstanding the journey that thou takest shall not be for thine honour ; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. 10. And Barak called Zebulun and Naphtali to Kedesh ; and he went up with ten thousand men at his feet : and Deborah went up with him. 11. Now Heber the Kenite, which was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaïm, which is by Kedesh. 12. And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor. 13. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. 14. And Deborah said unto Barak, Up ; for this is the day in which the LORD hath delivered Sisera into thine hand : is not the LORD gone out before thee ? So Barak went down from mount Tabor, and ten thousand men after him. 15. And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak ; so that Sisera lighted down off his chariot, and fled away on his feet. 16. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles : and all the host of Sisera fell upon the edge of the sword ; and there was not a man left. 17. Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite : for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. 18. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me ; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. 19. And he said unto her, Give me, I pray thee, a little water to drink ; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him. 20. Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here ? that thou shalt say, No. 21. Then Jael Heber's wife took a nail of the tent, and took an hammer in her

8. *If thou wilt go.* CHRIST will not fight for those who do not fight for themselves. Personally, Barak's answer proceeded from faith and humility. Heb. xi. 32.

10. *Went up.* To Mount Tabor.

*At his feet.* Following and obeying him. Ex. xi. 8, Marg.

11. *The Kenite.* A portion of the Kenites (who were a clan of Midian) had emigrated from the shores of the Gulf of Akaba to northern Palestine, into the province of Naphtali. These remained neutral in the various contests waged around them.

*Hobab.* Either Jethro, (ch. i. 16 ; Numb. x. 29,) or son of Jethro and brother-in-law of Moses.

13. *Kishon.* On the plain of Esdraelon, where the chariots and cavalry could act most effectively.

14. *This is the day.* "Behold, now is the accepted time ; behold, now is the day of salvation." 2 Cor. vi. 2.

*Went down.* From Tabor to Taanach is thirteen miles.

17. *The tent of Jael.* The women's tent, or part of the tent, was distinct from the men's.

21. *Took a nail of the tent.* One of the pegs used to fasten the tent cords to the ground. Jael may have been moved by a Divine impulse thus to punish the enemy of God. Let us learn to keep no peace, to make no truce, with the

hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. **22.** And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples. **23.** So God subdued on that day Jabin the king of Canaan before the children of Israel. **24.** And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

enemies of our souls; and if we have admitted them to our heart, to tear them out and destroy them at any pains, or cost, or sacrifice. With regard to Jael's deed, we must not judge it by the high

rules of Christian morality in the abstract, but be content to know that it had in it an element of acceptableness, and is pronounced "blessed" (ch. v. 24) by an inspired prophetess.

#### EVENING. Judges v.

*The song of victory for triumph over spiritual enemies shall be sung by all who fight manfully under Christ's banner here; and they shall join hereafter the eternal song of heaven, Rev. xii. 10—12.*

**1.** Then sang Deborah and Barak the son of Abinoam on that day, saying, **2.** Praise ye the LORD, for the avenging of Israel, when the people willingly offered themselves. **3.** Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD GOD of Israel. **4.** LORD, when Thou wentest out of Seir, when Thou marchest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. **5.** The mountains melted from before the LORD, even that Sinai from before the LORD GOD of Israel. **6.** In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through

**3. Hear, O ye kings.** Deborah, a type of the Church calls on all kings and princes to advance the glory of God. Comp. Eph. iii. 10.

*I, even I.* I, a woman, to whom God gave the victory.

**4, 5.** In every new victory the Israelites were wont to recur to the miracles of the wilderness. Comp. Ps. lxxviii. 7, 8; Deut. xxxiii. 2; Hab. iii. 3.

**4. Seir,** i. q. Edom, Idumæa. It was when the Israelites were compassing Mount Seir that the deliverance from fiery serpents occurred. Numb. xxi. 4—9.

*When Thou wentest, &c.,* pro-

bably means when Thou didst proceed to lead Thy people into the promised land. Kadesh, "the holy place," was in Edom.

*The earth trembled.* Figurative expressions signifying the terror that seized the inhabitants of the land, the princes ("heavens") and leaders ("clouds"). Deut. ii. 26; Comp. Ps. cxiv.

**5. Sinai.** Alluding to the appearance of Sinai at the giving of the law.

**6. Shamgar,** who once delivered the Israelites from the Philistines. Ch. iii. 31.

*Jael,* who had made peace with Jabin. Ch. iv. 17. Or this may

byways. **7.** The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. **8.** They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? **9.** My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. **10.** Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. **11.** They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of His villages in Israel: then shall the people of the LORD go down to the gates. **12.** Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. **13.** Then He made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty. **14.** Out of Ephraim was there a root of them against Amalek: after thee, Benjamin,

not be the wife of Heber, but another woman of the same name who had judged Israel before the time of Deborah.

*Through byways.* For fear of robbers and soldiers.

**7. Ceased.** They fled into walled towns.

**8. New gods.** The Israelites committed idolatry. Others explain: under Deborah's inspiration they chose new chiefs, who came as "gods" among them.

*War.* God punished them with war.

*Shield.* When we forsake God, we cast away our defences. It was always the policy of the Philistines to disarm the Israelites. See 1 Sam. xiii. 19.

**9. My heart.** My affection.

**10. Speak.** Praise God. Or, marg., "meditate," i.e., think of, attend to, my song.

*On white asses.* A mark of distinction. Comp. ch. x. 4; xii. 14.

*Walk by the way.* Ye merchants, or, ye poorer, who perform your journeys on foot.

**11. They that.** They who now are safe from attack when they come to draw water shall there in public rehearse, &c.

*Go down.* They shall meet quietly and without fear in the

gates of their cities, the usual place of assembly.

**12. Lead thy captivity captive.** Take thy captives, lead them in triumph, as CHRIST at His Ascension. Ps. lxxviii. 18; Eph. iv. 8.

**13.** Then the LORD made the Israelites who were saved from their oppressors rule over the princes of their enemies. *him that remaineth*, the Israelites, who were, as it were, only a remnant compared with their powerful foes.

*Made me.* A figure of the Church's authority over kings in spiritual things. Others translate, "The LORD came down to me among the people."

**14, 15.** Deborah gives a catalogue of those who assisted in the late fight.

**14. A root.** A small body. (It may be, "Out of Ephraim came those whose root is in Amalek.")

*Against Amalek.* The Amalekites had perhaps come to Sisera's help; or, the Canaanites had been driven into the Amalekites' country where the Ephraimites attacked them. See on 1 Sam. xv. 2. Others translate the passage thus: "First Ephraim, from the Mount of Amalek, and after thee the bands of Benjamin."

*After thee.* Benjamin first at-

among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. **15.** And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. **16.** Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. **17.** Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. **18.** Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field. **19.** The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. **20.** They fought from heaven: the stars in their courses fought against Sisera. **21.** The river of Kishon swept them away, that ancient river, the river Kishon.

tacked them, then Ephraim joined in the fight. The words seem to have been the war cry of Benjamin.

*Machir.* The son of Manasseh; here = the tribe of Manasseh.

*That handle the pen.* Even the scribes, who were not expected to go to war.

**15. On foot.** Not with chariots and horsemen as Sisera.

*For the divisions.* On account of the divided counsels of Reuben, who came not to the battle, there were many heavy thoughts among the other tribes. Others translate, "by the streams of Reuben." Comp. ver. 11.

**16. S. Matt. xxii. 5.** "But they made light of it, and went their ways, one to his farm, another to his merchandise." Compare the gospel for the day.

**17. Gilead.** This may mean the Gadites, who dwelt in the south part of Mount Gilead. If they who dwelt on the other side of Jordan came to help, "Why did Dan?" &c. But probably the Gadites were also backward, and "abode" quietly at home.

*In ships.* Dan was settled on the coast of the Mediterranean to the south. Joppa was in this tribe.

*Asher* was on the north coast. Acre (Ptolemais) was in this tribe.

*Breaches.* Margin: "creeks." They attended only to their sea commerce.

**18. In the high places.** In the high table-land of Tabor, or Kadesh.

**19. Taanach,** a town on the slope of the hills skirting the plain of Megiddo on the south, and one of those still retained by the Canaanites. Ch. i. 27.

*The waters of Megiddo.* The streams which descend from the hills of Megiddo and join the Kishon.

*They took no gain.* The confederate kings of Canaan were so hostile against the Israelites that they spared no one, even if they had offered money for ransom. Others say it means, that they served without pay. Others, again, that they gained no booty by their warfare. Comp. ver. 30; Ps. xlv. 12.

**20. From heaven.** The powers of heaven fight for God's people. Josephus tells us (Ant. v. 5. 4.) that a fearful storm of sleet and hail burst full in the faces of the advancing Canaanites.

*The stars in their courses.* Going on their usual revolutions calmly amid the tumult of war. They gave light to the Israelites to complete their victory.

O my soul, thou hast trodden down strength. **22.** Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones. **23.** Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty. **24.** Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. **25.** He asked water, and she gave him milk; she brought forth butter in a lordly dish. **26.** She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. **27.** At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. **28.** The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots? **29.** Her wise ladies answered her, yea, she returned answer to herself, **30.** Have they not sped? have they not divided the prey: to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil? **31.** So let all Thine enemies perish, O LORD: but let them that love Him be as the sun when he goeth forth in his might. And the land had rest forty years.

**21. Strength.** Mighty enemies.  
**22. Broken.** By their hurried flight over the rocky ground.  
**Mighty ones.** Mighty chiefs.

**23. Meroz.** A city of which no trace remains; the "curse" being doubtless fulfilled in its complete destruction.

*The angel, who appears to have been sent to Deborah.* Comp. Ex. xxiii. 20, 23.

**24.** It is plain that Deborah was inspired to make this statement.

**25. Butter.** Probably sour milk, the common Arab drink.

**29. Wise ladies.** Attendant princesses.

**31. As the sun,** i.e. More and more powerful and glorious. Spiritually, "Let those who are animated by the Spirit of love, which is the HOLY GHOST, grow more and more like CHRIST, the Sun of righteousness; let them follow the path of that Just One ever more closely."

### THIRD SUNDAY AFTER TRINITY.

MORNING. 1 Samuel ii.

*The first of Christian virtues, and the foundation of all, is humility, that is a due knowledge and right estimate of ourselves, grounded on a due knowledge of God. Of this virtue Hannah is a bright example. Eli and Samuel teach lessons of obedience and prayer, while the sons of the former read a warning against contempt of God's law and high privileges.*

**1.** And Hannah prayed, and said, My heart rejoiceth in the LORD, mine

<b>1. Hannah.</b> She was the wife of Elkanah, and for a long time	without children. See ch. i. She now brought to Eli the child for
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horn is exalted in the LORD : my mouth is enlarged over mine enemies ; because I rejoice in Thy salvation. 2. There is none holy as the LORD : for there is none beside Thee : neither is there any rock like our God. 3. Talk no more so exceeding proudly ; let not arrogancy come out of your mouth : for the LORD is a GOD of knowledge, and by Him actions are weighed. 4. The bows of the mighty men are broken, and they that stumbled are girded with strength. 5. They that were full have hired out themselves for bread : and they that were hungry ceased : so that the barren hath born seven : and she that hath many children is waxed feeble. 6. The LORD killeth, and maketh alive : He bringeth down to the grave, and bringeth up. 7. The LORD maketh poor, and maketh rich : He bringeth low, and lifteth up. 8. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory : for the pillars of the earth are the LORD's, and He hath set the world upon them. 9. He will keep the feet of His saints, and the wicked shall be silent in darkness ; for by strength shall no man prevail. 10. The adversaries of the LORD shall be broken to pieces ; out of heaven shall He thunder upon them : the LORD shall judge the ends of the earth : and He shall give strength unto His king, and exalt the horn of His anointed. 11. And Elkanah went to Ramah to his house. And

whom she prayed, dedicating him to the LORD ; and full of thankfulness she sings the following hymn, in which she not only expresses her own joy, and foretells some of the events of Samuel's life, but describes the promised SAVIOUR of the world. Comp. the Hymn of the Blessed Virgin, *Magnificat*, of whom Hannah is a type and figure, as her name is that of S. Mary's mother.

*Mine horn.* My strength or glory ; in allusion to the horned head-dress of women in the East, or to horned animals whose chief defence is their horns. Comp. S. Luke i. 69.

*My mouth is enlarged.* I can now answer those who reproach me with barrenness, as Peninnah, ch. i. 6. Thus grace (Hannah) conquers evil thoughts, temptations, &c.

4. In the spirit of prophecy Hannah confines not herself to her own special cause of praise, but celebrates GOD's goodness in matters of grace and in national affairs generally.

5. Comp. S. Luke i. 53 : " He hath filled the hungry with good things ; and the rich He hath sent empty away."

*Full*, i.e., of righteousness in their own eyes ; or, the proud. *Hungry*, hungering after righteousness ; or, the humble. S. Matt. v. 6.

*Ceased*, to be hungry.

*Seven.* A great number. Mystically this refers to the Church, which, barren before CHRIST came, is now the mother of an innumerable company. Comp. Isa. liv. 1 ; Gal. iv. 27.

*She that hath many.* The Jewish polity ; or perhaps, the world.

8. Ps. cxiii. 7 ; S. James iv. 6 ; S. Luke xiv. 11.

*Pillars.* The poles of the earth, according to the then common notion. Mystically, the "pillars" mean the Apostles and Prophets upon whose foundation the Church is built. Eph. ii. 20 ; Rev. xxi. 14.

10. *King-anointed.* First, Saul and David ; secondly, CHRIST.

11. *Ramah.* Probably not the Ramah in Benjamin, but the same

the child did minister unto the LORD before Eli the priest. **12.** Now the sons of Eli were sons of Belial; they knew not the LORD. **13.** And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; **14.** And he struck it into the pan, or kettle, or caldron, or pot: all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. **15.** Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. **16.** And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force. **17.** Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD. **18.** But Samuel ministered before the LORD, being a child, girded with a linen ephod. **19.** Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. **20.** And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home. **21.** And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And

place as Arimathæa, in the mountains of Ephraim.

*Eli.* The priesthood had been changed from Eleazar's house to that of Ithamar. See on ver. 31.

**12. Belial.** See note, Deut. xiii. 13.

**13. The priest's custom.** The new and wicked custom introduced by Eli's sons. This refers to the peace-offerings, of which the priest's portion was the breast and right shoulder. Lev. vii. 31, 32.

**14. In Shiloh.** This place, the sanctuary of Ephraim, where the Tabernacle was pitched, stood on a small eminence in a wide plain, a little to the east of the mountains of Ephraim. It was secluded and central: and here the Ark remained till it was taken by the Philistines.

**15. Burnt the fat.** Lev. vii. 31. It was most strictly forbidden to eat the fat. Lev. vii. 25. The burning of the fat was that which sanctified the offering and made it food fit for the priests; but

these evil men took it with the fat, unsanctified.

**18. Linen ephod.** The priestly garment befitted him who was to be the man of intercession. "Out of the mouth of babes and sucklings Thou hast perfected praise." S. Matt. xxi. 16. The ephod was a short garment with sleeves extending from the neck to the waist, where it was fastened with a girdle. Ex. xxviii. 4; 2 Sam. vi. 14. "Samuel" means, "asked of God," or "heard of God." 1 Sam. i. 17; vii. 9.

**19.** Hannah carefully provided the clothes which Samuel wore when not engaged in divine service; a type of the Church caring for the education of her little ones.

*Yearly sacrifice.* The Passover, and probably the other great feasts.

**20. Loan.** Ch. i. 28. What we dedicate or apply to God's service, He accepts as a loan, for He returns large interest for it, and the whole principal. Mark Hannah's grateful self-sacrifice in "lend-

the child Samuel grew before the LORD. **22.** Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. **23.** And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. **24.** Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress. **25.** If one man sin against another, the judge shall judge him; but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them. **26.** And the child Samuel grew on, and was in favour both with the LORD, and also with men. **27.** And there came a man of GOD unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? **28.** And did I choose him out of all the tribes of Israel to be My priest, to offer upon Mine altar, to burn incense, to wear an ephod before Me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? **29.** Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in My habitation; and honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people? **30.** Wherefore the LORD GOD of Israel saith, I said indeed that thy house, and the house of thy father, should walk before Me for ever: but now the LORD saith, Be it far from Me: for them that honour Me I will honour, and they that despise Me shall be lightly esteemed. **31.** Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old

ing" to the LORD that which she prayed for.

**22. At the door.** Not being allowed to enter the tabernacle.

**23—25.** Eli is a type of human nature, which sees abuses, but is powerless of itself to reform them.

**25. Because.** "Wherefore," or "though."

**Would slay.** God wills not the death of a sinner: but when He foresees that the sinner will not repent, and that added life will only make added sin, He withdraws His grace, and lets him perish.

**26. Samuel.** A type of the new nature, or the child of grace.

**27. House of thy father.** Aaron. Ex. iv. 27.

**They.** The Israelites. *In Pharaoh's house.* Slaves to Pharaoh.

**28. Offerings.** Lev. x. 14; vi. 17.

**29. Wherefore.** When I have thus honoured thee, why, &c.?

**Kick ye.** Spurn ye, like the ox kicking at the goad.

**Honourest thy sons above Me.** Because though Eli rebuked his sons, he allowed them still to use the offerings as they chose, and let them daily insult God, rather than punish them duly.

**30. Be it far from Me.** God's election is not irrespective of man's conduct. Men can fall from grace given: they are answerable for the use they make of God's favour, and if they misuse or waste it, God withdraws it. See Ezek. xviii. 24—28, and notes thereon.

**31. Thine arm.** Thy strength, thy sons, v. 34. **Arm of thy father's house.** Thy posterity, referring to the slaughter of Ahimelech and the rest, eighty-five in number. Ch. xxii. 16—19. The priesthood had been conferred after Aaron, upon Eleazar, his eldest son; then it came to Phinehas, the eldest son of Eleazar:



man in thine house. **32.** And thou shalt see an enemy in My habitation, in all the wealth which GOD shall give Israel: and there shall not be an old man in thine house for ever. **33.** And the man of thine, whom I shall not cut off from Mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. **34.** And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. **35.** And I will raise Me up a faithful priest, that shall do according to that which is in Mine heart and in My mind: and I will build him a sure house; and he shall walk before Mine anointed for ever. **36.** And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

was transferred from him and his family to Eli, a descendant of Aaron's youngest son Ithamar; and is now transferred back to Eleazar's family on account of the sin of Eli's sons.

**32. An enemy.** The Philistines who took the Ark, "God's habitation." Ch. iv. 11.

*In all the wealth.* At the very time when Israel was prosperous, and offerings were frequent.

**33. Consume—grieve,** i.e., for envy, when thou in thy posterity shalt see another preferred to the priesthood, and thy descendants only in the lowest offices.

**34. Shall die.** Ch. iv. 11.

**35. A faithful priest.** Zadok, appointed sole high priest by Solomon. 1 Chron. xxix. 22.

*A sure house.* The priesthood remained in Zadok's family till the captivity.

*Mine anointed.* The King. True Christian priests walk before CHRIST, the Great High Priest, when they do all things in His Name and as in His sight.

**36.** Fulfilled in the days of Abiathar, 1 Kings ii. 26, 27. A righteous retribution on those who took more than their share of the sacrifices.

#### EVENING. 1 Samuel iii.

*The call of Samuel teaches the blessing of early piety and obedience, which are the offspring of humility.*

**1.** And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. **2.** And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; **3.** And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and

**1. Before Eli.** Humbly, as befitted a child before his preceptor.

*Precious.* Rare, rarely revealed. During all the times of the Judges, we hear only of two prophets, Deborah, and the one sent during the oppression of the Midianites. Judges vi. 8. So "there was no

open vision," no public revelation of God's will.

**2. Wax dim.** This is mentioned to show that his age and infirmity prevented him from watching and attending to the Tabernacle.

**3. The Lamp of God.** The lamps in the golden candlestick

Samuel was laid down to sleep; 4. That the LORD called Samuel: and he answered, Here am I. 5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. 6. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. 7. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. 8. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD had called the child. 9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, LORD; for Thy servant heareth. So Samuel went and lay down in his place. 10. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for Thy servant heareth. 11. And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 12. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. 13. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. 14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever. 15. And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. 16. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. 17. And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that He said unto thee. 18. And Samuel told him every whit, and hid nothing from him.

burnt from evening till morning. Ex. xxvii. 21. This signified that earthly priests and teachers are only needed in the night of this world; in the day of eternity they need no candle, but the Lamb is their light. Rev. xxi. 23.

4. *Called Samuel.* S. Matt. xi. 25: "At that time JESUS answered and said, I thank Thee, O FATHER, LORD of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

5. *He went.* Obedient, as ever.

7. *Know.* He did not yet know the way in which God revealed Himself to His prophets; but in his perplexity he went to the priest and received instruction at his mouth.

8. *The third time.* As if, as in the case of S. Peter (S. John xxi. 15—17), the repeated invocation of his name was a token of great things to be done by him hereafter.

10. *Came and stood.* Words used, owing to the poverty of language, to express God's presence with Samuel.

14. *The iniquity.* The punishment due for sin. As "sin," Lev. xxiv. 15.

15. *Lay.* He was not puffed up with the thought of the revelation vouchsafed unto him, or eager to tell the wondrous story.

17. *God do so.* May God deal with thee as He is about to deal with me, yea even worse. A common form of adjuration among the Jews.

And he said, It is the LORD : let Him do what seemeth Him good. **19.** And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. **20.** And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD. **21.** And the LORD appeared again in Shiloh : for the LORD revealed Himself to Samuel in Shiloh by the word of the LORD.

**18.** *It is the Lord.* Here is true humility.

**19.** *Did let none of his words fall to the ground.* Samuel, by God's grace, spoke nothing in vain, whether in exhortation or prophecy. Comp. ch. ix. 6 ; Ezek. xxxiii. 33. His words partook of his communion with God, were full of God.

**20.** *Dan—Beersheba.* The northern and southern extremities of the Holy Land.

*Was established.* Samuel, though not of Aaron's family, was probably a Levite, descended from Kohath, 1 Chr. vi. 27, sqq., 34, 35. He appears to have been now virtually appointed Judge of Israel. His father is called an Ephrathite (ch. i. 1), because he sojourned in that district, the Levites not being forced to live in the Levitical cities.

**21.** *By the word of the Lord.* Not by dreams or visions, but His Word, His Son.

#### FOURTH SUNDAY AFTER TRINITY.

MORNING. 1 Samuel xii.

*Samuel's example of justice and obedience is contrasted with the discontent and distrust of the Israelites which they showed by asking a king. Samuel's triple office as prophet, priest, and ruler, points to Christ's threefold office as Prophet, Priest, and King.*

**1.** And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. **2.** And now, behold, the king walketh before you : and I am old and grayheaded ; and, behold, my sons are with you : and I have walked before you from my childhood unto this day. **3.** Behold, here I am : witness against me before the LORD, and before His anointed : whose ox have I taken ? or whose ass have I taken ? or whom have I defrauded ? whom have I oppressed ? or of whose hand have I received any bribe to blind mine eyes therewith ? and I will restore it you. **4.** And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. **5.** And he said unto them, The LORD is witness against you, and His anointed is witness

**1.** *Have made.* By prophetic designation and consecration. Ch. x. 1.

**2.** *Walketh before you.* Governs you in my place. Num. xxvii. 16, 17. Samuel seems now to have

laid aside his judicial office, and to have confined himself to his prophetic and priestly functions.

*Are with you.* Not over you, but subjects with you. See ch. viii. 5.

this day, that ye have not found ought in my hand. And they answered, He is witness. **6.** And Samuel said unto the people, It is the LORD That advanced Moses and Aaron, and That brought your fathers up out of the land of Egypt. **7.** Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which He did to you and to your fathers. **8.** When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place. **9.** And when they forgot the LORD their God, He sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them. **10.** And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve Thee. **11.** And the LORD sent Jerubbaal, and Bedan, and Jephtha, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. **12.** And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king. **13.** Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you. **14.** If ye will fear the LORD, and serve Him, and obey His voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God: **15.** But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers. **16.** Now therefore stand and see this great thing, which the LORD will do before your eyes. **17.** Is it not wheat harvest to-day? I will call unto the LORD, and He shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king. **18.** So Samuel called unto the LORD; and the

**6. Moses and Aaron.** He mentions them out of humility, to show that others have been as highly favoured as he. He also wishes to mark the people's ingratitude in asking a king, by reminding them of the mercies which they had received when God alone was their king.

**7. Righteous acts.** Marg.: "Benefits." Acts of mercy, dispensations.

**9. Sisera.** Judg. iv. 2.

**The Philistines.** Judg. x. 7; xiii. 1.

**Moab.** Judg. iii. 12.

**10. Ashtaroth.** Comp. Judg.

ii. 13. "Baalim," plur., seems to mean all male gods, and "Ashtaroth" all goddesses. Ashtoreth

herself was the great Syrian divinity, also called Astarte, and probably the same as the Greek Aphrodite, the goddess of sensual love.

**11. Jerubbaal.** Or Gideon. Judg. vi. 14, 32.

**Bedan.** According to the Greek version, "Barak." Bedan is also thought to be either Jair (Judg. x. 3; 1 Chr. vii. 17), or Samson, as though it were written Bendan, Son of Dan, to which tribe he belonged.

**12. Nahash.** See ch. xi.

**17. Wheat harvest.** About the end of June, when thunder and rain were never known in Palestine.

**Wickedness.** They who put

LORD sent thunder and rain that day : and all the people greatly feared the LORD and Samuel. 19. And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not : for we have added unto all our sins this evil, to ask us a king. 20. And Samuel said unto the people, Fear not : ye have done all this wickedness : yet turn not aside from following the LORD, but serve the LORD with all your heart ; 21. And turn ye not aside : for then should ye go after vain things, which cannot profit nor deliver ; for they are vain. 22. For the LORD will not forsake His people for His great name's sake : because it hath pleased the LORD to make you His people. 23. Moreover as for me, GOD forbid that I should sin against the LORD in ceasing to pray for you : but I will teach you the good and the right way : 24. Only fear the LORD, and serve Him in truth with all your heart ; for consider how great things He hath done for you. 25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

their trust in carnal man, cast away the assistance of divine grace. Hos. xiii. 11 : "I gave thee a king in Mine anger."

21. *Vain things.* Idols or false gods. 1 Cor. viii. 4 : "We know

that an idol is nothing in the world."

23. *Sin.* Samuel, the man of intercession, is a type of our great High Priest, Who "ever liveth to make intercession for us."

#### EVENING. 1 Samuel xiii.

*Again, the dutifulness and obedience of Samuel is contrasted with the impatience and disobedience of Saul, and the timidity and distrust of the people. In Saul we see natural excellence, without faith or religious principle.*

1. Saul reigned one year ; and when he had reigned two years over Israel, 2. Saul chose him three thousand men of Israel ; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin : and the rest of the people he sent every man to his tent. 3. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear. 4. And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal. 5. And the Philistines gathered themselves

1. *Saul reigned.* Or, "was the son of one year in his reigning."

Marg. That is, he was pure and innocent in his reign, like a child of a year old. But when he had reigned two years, he fell into sin. Others think that it means, that Saul had reigned one year when the events of ch. xii. took place ; and when he had reigned two years, the events afterwards

narrated happened. The passage is not found in the LXX version.

2. *Michmash.* Now Mukmas, and probably the same as, or very near to, Ai.

3. *Geba.* Now Jeba, on the wild hills between Gibeah and Michmash, six miles north of Jerusalem.

4. *Gilgal.* On the boundary of his kingdom, in the vale of Jordan.

together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. **6.** When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. **7.** And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. **8.** And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. **9.** And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. **10.** And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. **11.** And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; **12.** Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. **13.** And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which He commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. **14.** But now thy kingdom shall not continue: the LORD hath sought Him a man after His Own heart, and the LORD hath commanded him to be captain over His people, because thou hast not kept that which the LORD commanded thee. **15.** And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men. **16.** And Saul, and Jonathan his son, and the people that

**5. Gathered together.** On their own plains, before ascending the mountain passes. When any true Christian attacks a prevalent evil habit, the king of darkness gathers his forces together to "fight with Israel."

**Thirty thousand.** Commentators think this is a mistake of the copyists for 3000, and that this latter number includes all the baggage wagons, &c., as well as the war chariots.

**Beth-aven.** "House of vanity," east of Bethel.

**8. Seven days.** I.e. till the beginning of the seventh day: but was too impatient and incredulous of spiritual powers to wait till its close. Comp. ch. x. 8.

**9. He offered.** Perhaps by the hands of the priests who were

with him; for Samuel does not accuse Saul of usurping the priests' office. In his rash superstition he broke through the restraint imposed upon him by the prophet, regarding only the form of religion, knowing nothing of its spirit.

**13. Thou hast done foolishly.** This waiting was appointed to be the trial of Saul's faith. This would show whether he trusted in God or in himself; whether he could wait for God and upon God.

**14. A man.** Even one who said, "I waited patiently for the LORD." Ps. xl. 1.

**Hath commanded.** In His eternal purpose, and knowing that Saul would persist in his pride and self-will, though the command had not yet been given to a human agent.

were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash. **17.** And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: **18.** And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness. **19.** Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: **20.** But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock. **21.** Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. **22.** So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found. **23.** And the garrison of the Philistines went out to the passage of Michmash.

16. *Gibeah*, or Geba, as ver. 3.

17. *In three companies.* They followed the three valleys which radiate north, west, and east, from the uplands of Michmash. The three bands are types of sin in thought, word, and deed, or of the world, the flesh, and the devil.

*Shual.* "The fox." *Zeboim.* "Hyenas."

18. *The wilderness.* Of Jordan.

19. See on Judg. v. 8, and

comp. 2 Kings xxiv. 14; Jer. xxiv. 1.

20. *To the Philistines.* Not to their country, but their stations and garrisons.

*To sharpen.* Secular learning and wisdom aid the Christian in his daily life.

23. *The passage.* A deep gorge between the hill where Saul was encamped and Michmash.

## FIFTH SUNDAY AFTER TRINITY.

MORNING. 1 Samuel xv.

*Saul's crowning act of disobedience is here told, to show the sinfulness of partial obedience, the guilt of presuming to question the least of God's commandments, the evil of trusting to one's own heart and natural judgment in carrying out the law of God.*

1. Samuel also said unto Saul, The LORD sent me to anoint thee to be king over His people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. **2.** Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he

1. *Anoint.* Samuel reminds Saul of the grace he has received, and sends him on his second trial.

2. *That which he did.* See Ex. xvii. 8; Deut. xxv. 17, 18. The

Amalekites were descended from Amalek, grandson to Esau (Gen. xxxvi. 12, 16), and dwelt chiefly south of Palestine in Arabia Petraea, though some of them seem

came up from Egypt. **3.** Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. **4.** And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. **5.** And Saul came to a city of Amalek, and laid wait in the valley. **6.** And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. **7.** And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. **8.** And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. **9.** But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly. **10.** Then came the word of the LORD unto Samuel, saying, **11.** It repenteth Me that I have set up Saul to be king: for he is turned back from following Me, and hath not performed My commandments. And it grieved Samuel; and he cried unto the LORD all night. **12.** And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal. **13.** And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD. **14.** And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? **15.** And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of

to have lived in the mountains of Ephraim, and they often joined the enemies of the Israelites, till their final destruction under Hezekiah. 1 Chron. iv. 43.

**3. Smite Amalek.** Even as the Christian is bidden to have no peace with his spiritual enemies. No half measures are of any avail against sin.

**4. Telaim.** Near Gilgal, if not the same place.

**6. Down.** For they dwelt in the mountains. See on Num. xxiv. 21.

**7. Havilah—Shur.** The boundaries respectively on the east and west. Comp. Gen. xxv. 18.

**8. Agag.** The hereditary name of the kings of Amalek. Numb. xxiv. 7.

**9. Spared Agag.** From pride, in order perhaps to lead him in triumph. Agag is a type of carnal

appetite, which ought especially to be destroyed by him who desires to please God.

**11. It repenteth.** God's "repentance" means a change of His Own dispensation. He uses man's language to make Himself intelligible to man. The change was properly in Saul, who did not carry out the conditions on which the kingdom was given to him.

**12. Carmel.** Not the famous mountain on the sea coast, but a town in the south of Judah.

**Set him up a place.** A trophy, or triumphal mound or arch, to mark his victory.

**13. I have performed.** Either not seeing the need of scrupulous obedience, or seeking to blind Samuel.

**15. The people.** Even as Adam threw the blame on his wife.



the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed. 16. Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on. 17. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? 18. And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. 19. Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD? 20. And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. 22. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, He hath also rejected thee from being king. 24. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. 25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. 27. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. 28. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. 29. And also the Strength of Israel will not lie nor repent: for He is not a man, that He should repent. 30. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

*To sacrifice.* Hiding his disobedience under a show of clemency and religion.

*Thy God.* Whom thou lovest and honourest, and therefore thou canst not blame me.

17. *Little in thine own sight.* Humble-minded.

20. To leave off sin, but not to repent, wins no forgiveness.

22. Obedience is the true sacrifice, the sacrifice of the soul, the offering up of the will to God. See Hos. vi. 6; Isa. i. 11—13; S. Matt. ix. 13; and comp. Prov. xxi. 3.

23. *Witchcraft.* Divination, using the devil's aid, &c., crimes

punished with death. Lev. xx. 6, 27.

*Iniquity.* Infidelity, apostasy. A rebel against lawful authority is no better than a sorcerer or a heathen.

24. *I have sinned.* Here is no true repentance. The confession is not accompanied with humiliation before God, or a willingness to be humbled before men. See vv. 25, 30. Religion never touched his heart. He seeks merely his own honour, not God's. He loved the praise of men more than the praise of God. S. John xii. 43.

29. *Nor repent.* God changes His work, not His will.

**31.** So Samuel turned again after Saul; and Saul worshipped the LORD. **32.** Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. **33.** And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal. **34.** Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul. **35.** And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that He had made Saul king over Israel.

**32. Delicately.** Not as though in fear of death, but effeminately, and walking daintily and elegantly.

*Is past.* I have escaped the battle, and have nothing more to fear. So carnal lusts grow bolder, the longer they are left and not destroyed.

**33. Hewed Agag in pieces.** Either Samuel himself did this (as

Phinehas), or it was done by his order. "Agag" is slain by the prophet, when by priestly absolution and counsel vices are mortified and killed. Col. iii. 5.

*Before the Lord.* As a solemn act of sacrifice. Comp. Isa. xxxiv. 6.

**35. Until the day.** Never again. Comp. S. Matt. i. 25.

#### EVENING. 1 Samuel xvii.

*The chief point in David's character, and the foundation of all his virtues, was his faith in God accompanied with the deepest humility. Thus he is called "the man after God's own heart," one who thought as God thinks, willed as God wills. He is a type of Christ, and a pattern to all Christians. Goliath is a type of the unbelieving world, or Satan, or Antichrist, fighting in their gigantic strength against the Church, and subdued by the power of Christ exerting itself in weak instruments. He is also an emblem of pride which attacks God's people when other vices are subdued.*

**1.** Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. **2.** And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. **3.** And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. **4.** And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. **5.** And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat

**1. Shochoh.** Now Shuweikeh. It lies in a gap of the hills west of Bethlehem, on the descent from the hill-country of Judæa to the plain of Philistia.

**2. Valley of Elah.** So called from the "Terebinth tree" which

grew there. It is a black, deep valley, with a mountain torrent running through the midst of it. It is now called Wady Es Sumt.

**4. Six cubits and a span.** Nearly twelve feet.

was five thousand shekels of brass. **6.** And he had greaves of brass upon his legs, and a target of brass between his shoulders. **7.** And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. **8.** And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. **9.** If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. **10.** And the Philistine said, I defy the armies of Israel this day: give me a man, that we may fight together. **11.** When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. **12.** Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. **13.** And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah. **14.** And David was the youngest: and the three eldest followed Saul. **15.** But David went and returned from Saul to feed his father's sheep at Beth-lehem. **16.** And the Philistine drew near morning and evening, and presented himself forty days. **17.** And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; **18.** And carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. **19.** Now Saul, and

5. *Five thousand shekels.* Between 150 and 200 pounds.

6. *A target.* A small shield hung from his neck. The armour of the giant is a type of the various sophistries and pleas with which sin is defended.

7. *Six hundred shekels.* Some 16 or 20 pounds.

*One bearing a shield.* So the devil makes use of the examples of the wicked to mask his own attacks.

8. *Choose you a man.* At CHRIST's coming, the devil seemed to defy the whole race of man to resist his temptation.

11. *Dismayed.* Till CHRIST came (represented by David), the pride of the devil could not be vanquished: and who, without CHRIST to aid him, would not fear Satan's power?

12. *That* = a certain.

*Beth-lehem-judah.* "House of

bread." On a narrow ridge, six miles south of Jerusalem.

*Eight sons.* Reckoning his grandson Jonadab, the son of Shimeah, or Shammah, who, it seems, was brought up and adopted by Jesse. See 1 Chron. ii. 13—15.

*Went among men.* Was known as a very old man, and therefore unfit for war.

15. *From Saul.* See ch. xvi. 19, sqq.

16. *Forty days.* This space of time represents the period during which the devil vexed mankind till CHRIST came and conquered him, first in the desert after His forty days' fast, and next on Calvary. It also typifies the present time till the final overthrow of Antichrist.

17. *An ephah.* About seven gallons.

18. *The captain.* So CHRIST, when He came among us, set an

they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. **20.** And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. **21.** For Israel and the Philistines had put the battle in array, army against army. **22.** And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. **23.** And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. **24.** And all the men of Israel, when they saw the man, fled from him, and were sore afraid. **25.** And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. **26.** And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? **27.** And the people answered him after this manner, saying, So shall it be done to the man that killeth him. **28.** And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. **29.** And David said, What have I now done? Is there not a cause? **30.** And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. **31.** And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. **32.** And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. **33.** And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth. **34.** And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: **35.** And I went out after him, and

example of obedience and submission to "the powers that be."

*Take their pledge.* Some token from them to show that they were safe and well.

**20.** *To the trench,* which surrounded the camp.

**22.** *His carriage.* Marg.: "The vessels from upon him." The burden he had brought with him, probably upon some beast of burden.

**25.** *Free.* From taxes, &c. A royal privilege. So they who conquer the devil are free from the dominion of sin. And our

LORD made His house the Church free from the bondage of Satan.

**28.** *Pride.* As though David had been rendered proud by the anointing which he had received at Samuel's hands. Ch. xvi. 13. So the Jews ridiculed CHRIST's pretensions, and attributed evil motives to Him. "Neither did His brethren believe in Him." S. John vii. 5.

**29.** *Is there not a cause? viz.,* for my coming. S. John vi. 38: "I came . . . not to do Mine Own will, but the will of Him That sent Me." Comp. 1 S. Pet. ii. 23.

smote him, and delivered it out of his mouth : and when he arose against me, I caught him by his beard, and smote him, and slew him. **36.** Thy servant slew both the lion and the bear : and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. **37.** David said moreover, The LORD That delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee. **38.** And Saul armed David with his armour, and he put an helmet of brass upon his head ; also he armed him with a coat of mail. **39.** And David girded his sword upon his armour, and he assayed to go ; for he had not proved it. And David said unto Saul, I cannot go with these ; for I have not proved them. And David put them off him. **40.** And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip ; and his sling was in his hand : and he drew near to the Philistine. **41.** And the Philistine came on and drew near unto David ; and the man that bare the shield went before him. **42.** And when the Philistine looked about, and saw David, he disdained him : for he was but a youth, and ruddy, and of a fair countenance. **43.** And the Philistine said unto David, Am I a dog, that thou comest to me with staves ? And the Philistine cursed David by his gods. **44.** And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. **45.** Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield : but I come to thee in the Name of the LORD of hosts, the God of the armies of Israel, Whom thou hast defied. **46.** This day will the LORD deliver thee into mine hand ; and I will smite thee, and take thine head from thee ; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth ; that all the earth may know that there is a God in Israel. **47.** And all this assembly shall know that the LORD saveth not with sword and spear : for the battle is the LORD's, and He will give you into our hands. **48.** And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. **49.** And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead ;

**39. Assayed to go.** He tried how he could move in them, for he had never yet borne such arms. The statement (ch. xvi. 21,) that David became Saul's armour-bearer may be introduced out of strict chronological order. CHRIST was advised by men to come like other prophets. See S. John vii. 4 ; S. Mark iii. 32.

**Put them off him.** So Christians were no longer bound by the ceremonial law of the Jews, in their battle of life. Comp. Acts xv. 10. David is a pattern to the Christian of all time, in whom

perfect love casteth out fear. He, as it were, puts off the old law, and puts on the new man, which is faith in CHRIST.

**40. His staff.** As CHRIST His Cross. Comp. 2 Cor. x. 3, 4 : " For though we walk in the flesh, we do not war after the flesh : (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.)"

**Smooth stones.** Emblems of the Holy Scriptures, or of the Five precious Wounds of CHRIST.

**49. Forehead.** Humility casts down pride.

and he fell upon his face to the earth. **50.** So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. **51.** Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. **52.** And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron. **53.** And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. **54.** And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent. **55.** And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. **56.** And the king said, Enquire thou whose son the stripling is. **57.** And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. **58.** And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.

**51. Took his sword.** So CHRIST, by the agency of those who, before regeneration, were children of wrath and on the devil's side, advances His own kingdom and destroys Satan's power. Again, CHRIST by death destroyed death.

**Out off his head.** It is not enough to overcome sin; we must mortify and kill all vices in us.

**52. Gath—Ekron.** Two of the five chief cities of the Philistines.

**Shaaraim** was on the border of Judah, east of the other towns.

**54. To Jerusalem,** to intimidate the Jebusites, who still kept possession of Sion. Thus CHRIST showed His victory over Satan to unbelieving nations by sending among them His Apostles to preach and work miracles.

**In his tent.** David's tent is a figure of the Church, in which sinners saved from Satan's power

are set, and the devil's wiles are exposed.

**55. Whose son.** Saul may have known David's person, but have forgotten his parentage; or, having only seen him when he himself was suffering from the evil spirit that troubled him (ch. xvi. 14), he may have failed to recognize the youth; and David probably returned home after his first introduction to Saul.

**I cannot tell.** Probably Abner had not seen him before he went to the battle.

**56. Enquire thou.** Saul is anxious to know David's family and tribe in his jealousy as to his being possibly his destined successor.

**58. I am the son.** So after CHRIST's Crucifixion and Resurrection many recognized Him to be the SON of GOD.

## SIXTH SUNDAY AFTER TRINITY.

MORNING. 2 Samuel xii.

*David had committed two grievous sins, adultery and murder: the prophet is sent to rebuke him: he repents, confesses, and is forgiven. We see here the great natural infirmity of the best of men, the self-delusion of sin, how it deadens the conscience, and for a time extinguishes the spiritual perception; we see also that where trust in God is not lost, repentance will come. David's unshaken faith in God, even when God was punishing him for his sin, is the great Christian lesson for us to learn. His perfect repentance after so great a fall showed perhaps greater faith than his youthful piety.*

1. And the LORD sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. 2. The rich man had exceeding many flocks and herds: 3. But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. 4. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. 5. And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: 6. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. 7. And Nathan said to David, Thou art the man. Thus saith the LORD GOD of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; 8. And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. 9. Wherefore hast thou despised the commandment of the LORD, to do evil in His sight? thou hast killed Uriah the Hittite with the

1. *Sent Nathan*, the prophet, in order to awaken David's conscience, which now had slumbered nearly a year, and to make him his own judge. Jer. xxxi. 18: "Turn Thou me, and I shall be turned." CHRIST must seek that which was lost, ere it can be recovered.

*There were two men.* Nathan's parable aptly represents the case, David with his many wives and concubines, Uriah with his one beloved, and the wandering desire (the traveller) that made the poor man's wife its prey.

5. *Shall surely die.* Thus passing sentence upon himself.

6. *Fourfold.* See Exod. xxii. 1. So David lost four sons by untimely deaths, the child by Bathsheba, Amnon, Absalom, and Adonijah. Ch. xiii.; xviii.; 1 Kings ii.

8. *Wives.* Polygamy was allowed to the Jews because of the hardness of their hearts; but originally God "made them a male and a female." S. Matt. xix. 4.

9. *Killed Uriah.* See ch. xi. 15, 24.

*The Hittite.* Uriah was probably a proselyte.

sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. **10.** Now therefore the sword shall never depart from thine house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. **11.** Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. **12.** For thou didst it secretly: but I will do this thing before all Israel, and before the sun. **13.** And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. **14.** Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die. **15.** And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. **16.** David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. **17.** And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. **18.** And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? **19.** But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. **20.** Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. **21.** Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. **22.** And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? **23.** But now he is dead, wherefore

**10. Shall never depart.** Referring to the violent deaths of his children (see on v. 6), and the bloody wars which raged between Israel and Judah.

**11. I will raise up evil.** Referring to Absalom's rebellion, Amnon's sin and its issue, &c. Ch. xvi. 14—22: xiii. GOD announces that He will not interpose to prevent, He will permit these evils as a punishment for David's sin.

*In the sight of this sun.* Openly. See ch. xvi. 22.

**13. I have sinned.** It required greater faith to rise from his fall and to cleave unto GOD, nor let go His love, when overcome him-

self, than when he overcame others in battle trusting his cause to GOD. See Ps. li. for the expression of David's repentance. To this period may probably be referred Ps. xxxiii.

*Not die.* Thou shalt not be cut off suddenly as thy sin merited; or, shalt not die eternally.

**14. To blaspheme.** The enemies of GOD would question GOD's justice in letting so great a sinner live unpunished; and they would deride the sanctity of the Israelites, when their very king was one of the worst of malefactors.

*Shall surely die.* The temporal punishment of his sin was not remitted.



should I fast? can I bring him back again? I shall go to him, but he shall not return to me. **24.** And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. **25.** And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD. **26.** And Joab fought against Rabbah of the children of Ammon, and took the royal city. **27.** And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. **28.** Now therefore gather the rest of the people together, and encamp against the city and take it: lest I take the city, and it be called after my name. **29.** And David gathered all the people together, and went to Rabbah, and fought against it, and took it. **30.** And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance. **31.** And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

**24. Solomon.** "Peaceable," a type of the Prince of peace: "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days." 1 Chron. xxii. 9.

*Loved him.* Prevented him with His grace and gifts.

**25. Jedidiah.** "Beloved of the LORD."

**26. Joab.** Son of Zeruiah, David's sister, a man of worldly wisdom and ambition.

**Rabbah.** "Great." The chief city of the Ammonites, who dwelt on the east of the Jordan, between Jabbok and the Dead Sea.

**27. City of waters.** It was plen-

tifully supplied with water by canals, which Joab cut off.

**30. King's crown.** Perhaps the crown of some idol: for a "talent" was more than a cwt. From this, after the necessary purification, a crown was made for David.

**31. Brought forth the people.** The Ammonites had broken the law of nations by ill-treating David's ambassadors (ch. x. 4), and were, it seems, barbarous and cruel. (See 1 Sam. xi. 2.) Their severe punishment was therefore a duty. This teaches that we are to show no pity to our lusts. The words may mean only, "He put them to the saw, to iron mines, and to iron axes, and transported them to brickkilns," that is, he put them to servile works.

#### EVENING. 2 Samuel xix.

*Part of the punishment of David's sin was the rebellion and death of Absalom. Under this sorrow he can find no comfort but in the love of God. Not in sullen dejection, but in pious humiliation, he accepts the chastening from the Lord; submitting to it as medicine, not returning evil for evil, but having a heart prepared to follow the will of God. He forgives his enemies and shows gratitude to his friends, remembering God's mercy and goodness to himself, faith being always the mainpring of his actions. (Compare the Gospel for the day.)*

1. And it was told Joab, Behold, the king weepeth and mourneth for Absalom. 2. And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. 3. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle. 4. But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son! 5. And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; 6. In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. 7. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now. 8. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent. 9. And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. 10. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back? 11. And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. 12. Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? 13. And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. 14. And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants. 15. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. 16. And Shimei the son of Gera, a Benjamite, which was of Bahurim, hastened and came down with the men of Judah to meet king David. 17. And there were a

1. *Absalom*. For his rebellion and death, see ch. xviii.

4. *O Absalom*. CHRIST'S OWN voice was in that cry for His Own Israel that had risen up against Him and sought His life.

8. *Arose*. He bore Joab's insolence meekly, taking it as part of his punishment. Joab, the worldly man, can understand nothing of spiritual joy and sorrow, and thinks love of enemies is folly and weakness.

*Sat in the gate*. See on Gen. xxxiv. 20.

13. *Amasa*. David's nephew (1 Chron. ii. 16, 17), who had been Absalom's general.

14. *He bowed*. I. e., David bowed, &c., by this message which he sent to the priests.

16. *Shimei*. He had cursed David when flying before Absalom (ch. xvi. 5-8), but now from worldly policy comes to greet him. *Bahurim* was between the

thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. **18.** And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; **19.** And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. **20.** For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. **21.** But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? **22.** And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? **23.** Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him. **24.** And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace. **25.** And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth? **26.** And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame. **27.** And he hath slandered thy servant unto my lord the king; but my lord the king is as an angel of GOD: do therefore what is good in thine eyes. **28.** For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king? **29.** And the king said unto him, Whyspeakest thou any more of thy matters? I have said, Thou and Ziba divide the land. **30.** And

Mount of Olives and the Jordan.

**17. Ziba.** See ch. xvi. 1—4.

**20. House of Joseph.** This term included Ephraim, Manasseh, and Benjamin.

**22. Adversaries.** Compare S. Matt. xvi. 23: "But He turned and said unto Peter, Get thee behind Me, Satan; thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men."

*Shall there any man.* Loving God, and feeling that he had need himself of forgiveness, David was disposed to mercy.

**23. Not die.** Recognise here the mystery of the remission of sins which CHRIST, passing over

the waters of Jordan, hath won for the human race, and imparts even to those who, as it were, have insulted and mocked Him.

**24. Mephibosheth.** He was the son of Jonathan, and grandson of Saul. On the representation of Ziba (ch. xvi. 3, 4), David had deprived him of his possessions and conferred them upon his accuser.

*Neither dressed.* Considering Absalom's rebellion a time of public mourning.

**26. My servant.** Ziba. Ch. ix. 12.

**29. Divide the land.** David, only half convinced of Mephibosheth's innocence, yet in judgment remembered mercy, and

Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house. **31.** And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan. **32.** Now Barzillai was a very aged man, even fourscore years old : and he had provided the king of sustenance while he lay at Mahanaim ; for he was a very great man. **33.** And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. **34.** And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem ? **35.** I am this day fourscore years old : and can I discern between good and evil ? can thy servant taste what I eat or what I drink ? can I hear any more the voice of singing men and singing women ? wherefore then should thy servant be yet a burden unto my lord the king ? **36.** Thy servant will go a little way over Jordan with the king : and why should the king recompense it me with such a reward ? **37.** Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother. But behold thy servant Chimham : let him go over with my lord the king ; and do to him what shall seem good unto thee. **38.** And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee : and whatsoever thou shalt require of me, that will I do for thee. **39.** And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him ; and he returned unto his own place. **40.** Then the king went on to Gilgal, and Chimham went on with him : and all the people of Judah conducted the king, and also half the people of Israel. **41.** And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan ? **42.** And all the men of Judah answered the men of Israel, Because the king is near of kin to us : wherefore then be ye angry for this matter ? have we eaten at all of the king's cost ? or hath he given us any gift ? **43.** And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye : why then did ye despise us, that our advice should not be first had in bringing back our king ? And the words of the men of Judah were fiercer than the words of the men of Israel.

restored him half of his possessions.

**31. Rogelim.** In the mountains of Gilead.

**32. At Mahanaim.** See on Gen. xxxii. 2.

**38. Chimham shall go.** Barzillai is an emblem of the patriarchs and prophets before CHRIST'S Ascension, who could not come then to the waters of Baptism, or enter Jerusalem which is above. Chim-

ham represents the Apostles, who were permitted to accompany the mystical David, and to enter into the joy of their LORD.

**41.** Here was the foundation laid for the future revolt of the ten tribes from the house of David. See the same spirit, chap. xx.

**43. Fiercer.** They saw that the men of Israel spake thus not from love of the king, but from pride and jealousy.

## SEVENTH SUNDAY AFTER TRINITY.

MORNING. 2 Samuel xxi.

*The sin of Saul in slaying the Gibeonites, with whom Israel had made a treaty, (Josh. ix.) is visited on his posterity, no pretence of zeal for the Church dissolving the obligations of justice. We see here a vicarious punishment in which the debt is paid by those of the same stock as the original offender—a shadowing forth of the atonement of Christ; and we are taught to fear the impartial justice of God, with Whom is no respect of persons.*

1. Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites. 2. And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.) 3. Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? 4. And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house: neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. 5. And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, 6. Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them. 7. But the king spared Mephi-

1. *It is for Saul.* Acts which seem to take place from natural causes are, in the order of grace, made to work out God's purposes in the way of judgments.

*The Gibeonites.* The treaty with them had been made nearly 500 years before; but God's mercies have no limit, and no unworthiness of the covenant can vitiate the terms of His mercy.

2. *Sought to slay them.* Perhaps he and his sons had slain them when he destroyed all the priests at Nob. 1 Sam. xxii. 18, 19.

3. *What shall I do?* The case of these poor slaves was as much the care of God as that of the highest among the children of Israel. Comp. Deut. i. 17.

*Atonement.* Being of the race

of Canaan, the son of Ham, the Gibeonites must have been quite distinct in appearance from the Jews, and therefore living among them as proselytes were a constant witness to the triumph of Israel and the goodness of God. To destroy them was to try to erase the memory of God's providential care of His people, and this demanded a bitter atonement.

4. *Any man in Israel,* i.e., except of Saul's family.

6. *His sons and grandsons.*

*I will give them.* Human guilt has an existence of its own, independently of the sinfulness of the guilty person, and cannot be done away but by the punishment, vicarious or otherwise, of the offender.

bosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul. **8.** But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholahite: **9.** And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest. **10.** And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. **11.** And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. **12.** And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa; **13.** And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. **14.** And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that GOD was intreated for the land. **15.** Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint. **16.** And Ishbi-benob, which was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. **17.** But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him.

**7. Oath.** See 1 Sam. xviii. 3; xx. 8, 42.

**8. Michal.** She was cursed with barrenness (Ch. vi. 23); these were the sons of her sister Merab, but had been adopted by Michal. (1 Sam. xviii. 19.)

**9. Hanged them.** So in the case of man's atonement, a vicarious punishment has been exacted, the Just dying for the unjust, but the Victim took on Him the humanity which He came to save.

**10. Rizpah's watch** foreshadows the Virgin Mary standing by the Cross of Jesus.

**Until water dropped.** Until God showed that He was appeased by sending rain to relieve the drought by which the famine had been occasioned.

**12. Jabesh-Gilead.** See 1 Sam. xxxi. 10—13. It was situated in

the hills of Gilead, across the Jordan.

*From the street of Beth-shan.* The wall overhanging the open place in front of the city gate. Beth-shan, now Beisan, was on the slope of Mount Gilboa, looking into the valley of Jezreel, but commanding also, from its lofty position, a view of the Jordan.

**14. Buried they.** David bore no malice.

**15. Had yet war.** We must expect continual battle with our spiritual enemies, nor may we, whatever be our age, lay our armour by, and say the victory is won for ever.

**16. Three hundred shekels** was about 12 lbs. This was probably the weight of the spear's head.

**New sword.** This may have been his first adventure in arms.

Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. **18.** And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant. **19.** And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. **20.** And there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number: and he also was born to the giant. **21.** And when he defied Israel, Jonathan the son of Shimeah the brother of David slew him. **22.** These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

18. *Gob*, or Gezer, (1 Chron. xx. 4.) a place in the tribe of Ephraim, north-west of Beth-horon.

*Hushathite*, of Hushah in Judæa.

19. *The brother of Goliath.* See 1 Chron. xx. 5.

#### EVENING. 2 Samuel xxiv.

*Again David yields to temptation, this time partly through pride and vanity, but chiefly with the desire of comparing his own tribe Judah with the other ten tribes. He was guilty, at the moment, of the sin of division and party-spirit, and of putting his trust in the arm of flesh. He was led by worldly policy to see whether his own tribe was not almost a match for all the rest together. Let us beware of party spirit, schism, and division.*

**1.** And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. **2.** For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. **3.** And Joab said unto the king, Now the LORD thy GOD add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing? **4.** Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. **5.** And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward

**1. Against Israel.** Probably Israel had been guilty of factionousness, chafing under the rule of David; and this led to a spirit of worldly policy in the house of David. Their present prosperity may also have led them to forget God.

*He moved.* Permitted Satan to tempt David. 1 Chron. xxi. 1.

*Go, number.* A census was provided for, Exod. xxx. 12; and a certain tax was then to be paid by

every person. Some think that David neglected to enforce this tax, and hence God's anger. But there is no evidence of this omission.

*Israel and Judah.* Thus perpetuating the division.

**5.** The course of the officers was this: setting out from Jerusalem to the east, they crossed the Jordan to the possessions of Reuben and Gad, turned north to Manasseh, re-crossed the river at

Jazer: 6. Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, 7. And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba. 8. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. 9. And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men. 10. And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech Thee, O LORD, take away the iniquity of Thy servant: for I have done very foolishly. 11. For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, 12. Go and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, that I may do it unto thee. 13. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to Him That sent me. 14. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for His mercies are great: and let me not fall into the hands of man. 15. So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba seventy thousand men. 16. And when the angel

Dan, which lies at the head of Jordan, passed through Naphtali, Asher, and the other tribes in the north, and then turning southward finished their labours at Beersheba.

*River of Gad*, i.e., the Arnon, which flows into the Dead Sea, about the middle of the east side. The city was probably at the junction of two streams.

6. *Tahtim-hodshi*. "The netherland newly inhabited;" a marshy tract of country, possibly that won from "the Hagarites" by Reuben. 1 Chron. v. 10.

*Dan-jaan*. Dan, which was the most northerly city of the Holy Land.

*Zidon*. On the coast above Tyre. 9. *Sum of the number*. In 1 Chron. xxi. 5, Israel is said to have been 1,000,000, and Judah 470,000; possibly two different returns were made, the uncertainty as to the amount punishing David's selfish curiosity. For one reason

of the discrepancy, see 1 Chron. xxi. 6. Joab himself perhaps made a false return to David. Some have thought that the standing army was omitted in one account.

14. *Let us fall*. David's heart was right with God; he did not lose his trust. "Though He slay me, yet will I trust in Him." Job xiii. 15. Comp. Ecclus. ii. 17, 18.

*The hand of the Lord*. The pestilence is so called because its causes are unknown to man, and it shows more plainly the interposition of God.

15. *To the time appointed*. Not to the end of the three days, for God "repented Him of the evil," (ver. 16,) but probably to the appointed hour of evening prayer, the ninth hour, the time when CHRIST died on the Cross.

*Seventy thousand men*. If David had trusted to the arm of flesh, and had selfishly wished to govern in the interest of Judah only, his spirit was now justly rebuked by



stretched out his hand upon Jerusalem to destroy it, the LORD repented Him of the evil, and said to the angel that destroyed the people, It is enough : stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite. 17. And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly : but these sheep, what have they done ? let Thine hand, I pray Thee, be against me, and against my father's house. 18. And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the Jebusite. 19. And David, according to the saying of Gad, went up as the LORD commanded. 20. And Araunah looked, and saw the king and his servants coming on toward him : and Araunah went out, and bowed himself before the king on his face upon the ground. 21. And Araunah said, Wherefore is my lord the king come to his servant ? And David said, To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people. 22. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him : behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. 23. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The LORD thy GOD accept thee. 24. And the king said unto Araunah, Nay ; but I will surely buy it of thee at a price : neither will I offer burnt offerings unto the LORD my GOD of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. 25. And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

seeing his people perish for his sin. The people doubtless had deserved punishment for their rebellious spirit.

16. *The Lord repented.* See on 1 Sam. xv. 11.

*It is enough.* Here is a picture of the state of fallen man, and his redemption by JESUS CHRIST, v. 17.

*The threshingplace of Araunah the Jebusite.* On Mount Moriah, where Solomon's temple was afterwards built. For *Jebusite*, see on Zech. ix. 7.

17. *Lo, I have sinned.* As soon as David surrendered his own private, selfish, views of aggrandisement, and acknowledged his sin, God remitted the punishment.

23. *As a king.* Royally, liberally. Some think that Araunah had been king of the Jebusites before they were conquered by David.

24. *Fifty shekels.* The price paid for the oxen, instruments, and site of the altar ; the whole area which he then bought cost 600 shekels of gold. 1 Chron. xxi. 25.

## EIGHTH SUNDAY AFTER TRINITY.

MORNING. 1 Kings xiii.

*After the separation of Israel and Judah, Jeroboam saw that to allow the people to go up to Jerusalem to worship would tend to reunite the rival kingdoms ; he therefore set up other temples at Dan and Bethel, where he appointed that God should be worshipped under the symbol of a calf. (Ch. xii.*

28, 29.) *This worship soon degenerated into a mere adoration of Nature, a total forgetfulness of God, and almost unmitigated heathendom. By this chapter God would show the nature and effects of schism, and (in the case of the disobedient prophet) the wickedness of a partial obedience, and of supposing that God can contradict Himself.*

1. And, behold, there came a man of GOD out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense. 2. And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. 3. And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. 4. And it came to pass, when king Jeroboam heard the saying of the man of GOD, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. 5. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of GOD had given by the word of the LORD. 6. And the king answered and said unto the man of GOD, Intreat now the face of the LORD thy GOD, and pray for me, that my hand may be restored me again. And the man of GOD besought the LORD, and the king's hand was restored him again, and became as it was before. 7. And the king said unto the man of GOD, Come home with me, and refresh thyself, and I will give thee a reward. 8. And the man of GOD said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: 9. For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. 10. So he went another way, and returned

1. *Bethel.* Now become the frontier fortress of Israel towards Judah. Here Jeroboam had built a splendid temple, in opposition to that at Jerusalem, officiating himself as high priest.

*By the altar.* This was at the feast of Tabernacles, which Jeroboam had "out of his own heart" transferred from the 15th of the seventh month to the 15th of the eighth month. Ch. xii. 32, 33.

2. *Against the altar.* As though Jeroboam were unworthy of a divine communication.

*Josiah.* This prophecy was literally fulfilled more than 300 years afterwards. See 2 Kings xxiii. 15—20.

3. *A sign.* The immediate and

miraculous destruction of the altar was the "sign" See v. 5. This is an emblem of God's rejection of a sacrifice offered in schism.

8. *I will not go.* Rom. xvi. 17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." "With such an one no not to eat." 1 Cor. v. 11.

9. *Nor turn again.* To show that the very way to Bethel was abominable and not to be frequented. "To return the same way" was also a proverbial expression signifying failure. Not to return by the same way means that success has been achieved. See Isa. xxxvii. 29, 34.

not by the way that he came to Beth-el. **11.** Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father. **12.** And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. **13.** And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, **14.** And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. **15.** Then he said unto him, Come home with me, and eat bread. **16.** And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: **17.** For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. **18.** He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him. **19.** So he went back with him, and did eat bread in his house, and drank water. **20.** And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: **21.** And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee, **22.** But camest back, and hast eaten bread and drunk water in the place, of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers. **23.** And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. **24.** And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. **25.** And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt. **26.** And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which He spake

**11. An old prophet.** A true prophet of God, but one who held the truth in unrighteousness. Comp. S. Matt. vii. 22.

**15. Come home.** He wished to emulate the hospitality of Abraham and Lot, and to enjoy the society of one favoured by God. But God willeth that we shall not be as friends with those who walk not with us as friends in the house of God.

**18. He lied unto him.** The temptation is like that with which Satan tried our first parents.

**19. He went back.** The prophet's carnal appetite was on the old prophet's side. He believed because he wished to believe. Gal. i. 8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

**25. The lion standing.** The lion was the special minister of God's vengeance, and acted then by God's direction. Naturally the lion would have first seized the ass, carried it off, and devoured it.

unto him. **27.** And he spake to his sons, saying, Saddle me the ass. And they saddled him. **28.** And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. **29.** And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. **30.** And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother! **31.** And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: **32.** For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass. **33.** After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. **34.** And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

**31. Bury me.** See 2 Kings xxiii. 18.

**32. Samaria.** I.e., what was afterwards called Samaria.

**33. Made again.** Persisting in his evil ways, in spite of God's warnings.

*Of the lowest of the people.*  
"From the whole of the people" indiscriminately. The priests and Levites remaining faithful to God, Jeroboam made other priests not of the line of Aaron.

#### EVENING. 1 Kings xvii.

*Elijah, the type and great forerunner of Christ, was remarkable for his prayerfulness, fearlessness, and perfect trust. He is sent to reclaim Israel, now thoroughly corrupt. Nations are punished by schism, yet God casts them not off at once, but gives them space for repentance. Remark the contrast between the entire obedience of Elijah and the partial obedience of the prophet in the Morning Lesson.*

**1.** And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD GOD of Israel liveth, before Whom I stand, there shall not be dew nor rain these years, but according to my word. **2.** And the word of the LORD came unto him, saying, **3.** Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

**1. The Tishbite.** From Thesbe, a town in the tribe of Gad and the land of Gilead, where he was born. Others say that "Tishbite" means "Converter."

*But according to my word.* Until I pray for it, which I will not do while you continue your idolatries. The drought continued three years and a half. S. James v. 17; S. Luke iv. 25.

**3. Hide thyself.** That he might give himself up to meditation, and learn that God's glory and man's weal are effected not only by active life, but also by prayer and contemplation. Comp. the life of S. John the Baptist, who came in the spirit and power of Elijah.

*Cherith.* A mountain torrent, running into the Jordan from

4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. 5. So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. 6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. 7. And it came to pass after a while, that the brook dried up, because there had been no rain in the land. 8. And the word of the LORD came unto him, saying, 9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. 10. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. 11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. 12. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. 13. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. 14. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. 15. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. 16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which He spake by Elijah. 17. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 18. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come

the west, perhaps the Wady Kelt. *Before*, i.e. to one coming from Samaria.

4. *Ravens*. The unclean, voracious birds changed their nature at God's direction.

9. *Zarephath*. Or Sarepta, now Surafend, a village situated on the top and side of one of the hills of Phœnicia, between Tyre and Sidon, and quite separated from the Israelite territory.

*A widow woman*. Elijah's dealings with this widow foreshadowed CHRIST's relation to the Gentile world in comparison with the Jews. S. Luke iv. 25, 26.

12. *As the Lord thy God liveth*. Hence she knew the name of the God of Israel.

*And die*. Having no other hope,

the famine being so great, owing to the drought.

15. *She went and did*. Elijah called forth the widow's faith and charity, as CHRIST was wont to do in those for whom He wrought miracles.

16. This miracle was to convince the Israelites that by their idolatry they had made themselves more unworthy of God's favour than the very heathen.

17. *Fell sick*. God was teaching Elijah by his own sufferings, and now by the sorrow of his kind hostess, pity for the afflicted Israelites.

18. *What have I to do*. Like S. Peter's "Depart from me, for I am a sinful man, O LORD." S. Luke v. 8.

unto me to call my sin to remembrance, and to alay my son? **19.** And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. **20.** And he cried unto the LORD, and said, O LORD my GOD, hast Thou also brought evil upon the widow with whom I sojourn, by alaying her son? **21.** And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my GOD, I pray Thee, let this child's soul come into him again. **22.** And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. **23.** And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. **24.** And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

*My sin.* She was conscious of her sins, and looked upon Elijah as having called down vengeance upon her. As though she thought that God had forgotten her sins, till the prophet, dwelling in her house, brought them to His remembrance.

**21. Three times.** An emblem of the work of the blessed Trinity in Baptism. God's messengers and ministers in the old covenant, only after long wrestling with

God, won back the parted soul, because the fulness of power dwelt not in them. They were but as servants in the house of another, not as the Son in His Own house. Comp. 2 Kings iv. 34, 35.

**24. Now by this I know.** In spite of the barrel and the cruse, her faith had wavered at the death of her son.

*The word.* That which thou preachest to us. See S. Matt. x. 41, 42.

## NINTH SUNDAY AFTER TRINITY.

MORNING. 1 Kings xviii.

*The history of Ahab shows the inevitable results of the sin of Jeroboam. An opportunity of reformation is offered to Israel, and God's hatred of schism is displayed in the destruction of the prophets of Baal. In Elijah, "perfect love casteth out fear." Strong in faith and in the goodness of his cause, he stands undismayed alone amid his enemies; and God hears and answers his prayers.*

**1.** And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. **2.** And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. **3.** And Ahab called Obadiah, which was

**1. In the third year.** This is not dated from the beginning of the famine, but probably from the time of Elijah's retirement. See on chap. xvii. 1. Or it may

be translated, "After the third year."

*Shew thyself.* See v. 10.

**2. Samaria.** The kingdom of Israel.

the governor of his house. (Now Obadiah feared the LORD greatly: **4.** For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) **5.** And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. **6.** So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. **7.** And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? **8.** And he answered him, I am: go, tell thy lord, Behold, Elijah is here. **9.** And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? **10.** As the LORD thy GOD liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. **11.** And now thou sayest, Go, tell thy lord, Behold, Elijah is here. **12.** And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not: and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth. **13.** Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? **14.** And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. **15.** And Elijah said, As the LORD of hosts liveth, before Whom I stand, I will surely shew myself unto him to-day. **16.** So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah. **17.** And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? **18.** And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. **19.** Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four

**3. Obadiah.** Not the minor prophet of this name, who indeed seems to be none of those mentioned in sacred history.

**4. Jezebel.** Wife of Ahab, and daughter of Ethbaal or Eithobalus, king of Tyre and Sidon.

*Cut off the prophets.* There were schools of prophets in Israel at that time—that is, disciples of the prophets, and persons bred up to teach the people true religion.

**10. No nation.** Among neighbouring tribes, that is, e.g., Tyre, Moab, Edom, &c.

**12. Shall carry thee.** Compare 2 Kings ii. 16; Acts viii. 39; Ezek. iii. 12, 14.

*Fear the Lord.* I am not like

the rest of Ahab's courtiers; I have done my best for the Church.

**17. He that troubleth.\*** Because Elijah would not let Israel, unwarned, forget God, and had even invoked God's judgments upon the unbelieving people.

**18. Thou and thy father's house.** It is through your sins that these judgments have come upon Israel.

**19. Carmel.** A long ridge that branches off from the mountains of Samaria, and terminates in a promontory in the sea, on the coast of Galilee. The scene of Elijah's sacrifice is supposed to be on the highest point at the eastern extremity inland, just where the "forest of Carmel" ceases.

hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. **20.** So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. **21.** And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow Him: but if Baal, then follow him. And the people answered him not a word. **22.** Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. **23.** Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under. **24.** And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let Him be God. And all the people answered and said, It is well spoken. **25.** And Elijah said unto the prophets of Baal, Choose you one bullock-for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. **26.** And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. **27.** And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. **28.** And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. **29.** And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. **30.** And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

*Of the groves.* These chaplains of Jezebel were also ministers of Baal or of Astarte, but serving a special idol (ch. xvi. 33), and not dispersed throughout Israel, as the others were.

**21. Between two opinions.** They adored the true God, and at the same time sacrificed to idols, trying to "serve two masters."

**23. Dress.** I.e., sacrifice and cut in pieces.

**24. That answereth by fire.** A fair challenge for Baal, the sun god.

**26. Leaped upon the altar.** Between the divided pieces of the sacrifice. Comp. Jer. xxxiv. 18, 19.

**27. At noon.** When the sun-god was blazing highest in the heavens.

*Mocked them.* Sarcasm and

ridicule may lawfully be used to discountenance wickedness and folly, and to expose the deceit of pretenders.

*He is pursuing.* Has a pursuit or occupation.

**28. Cut themselves.** Like the Eastern fanatics of the present day. Comp. Lev. xix. 28.

**29. They prophesied.** Used their prescribed rites, invoking Baal in their frenzied, furious fashion.

**30. The altar.** The prophets acted as priests in Israel, and altars were raised for the worship of those who were cut off from Jerusalem. This was probably one such altar, or else one reared in the time of the Judges, and since destroyed. (See on ch. xix. 10.) The sacrifice of Elijah typifies CHRIST'S sacrifice on Calvary,



**31.** And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: **32.** And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. **33.** And he put the wood in order, and out the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. **34.** And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. **35.** And the water ran round about the altar; and he filled the trench also with water. **36.** And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD GOD of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. **37.** Hear me, O LORD, hear me, that this people may know that Thou art the LORD GOD, and that Thou hast turned their heart back again. **38.** Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. **39.** And when all the people saw it, they fell on their faces: and they said, The LORD, He is the GOD; the LORD, He is the GOD. **40.** And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. **41.** And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. **42.** So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees. **43.** And said to his servant, Go up now, and look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. **44.** And it came to pass at the seventh

which put an end to all other sacrifices.

**31. Twelve stones.** Not ten, in order that he might show that the worship which he was about to pay was that which belonged to the whole race of Israel.

*Israel.* Gen. xxxii. 28. The name Israel might admonish them of their dignity, and of how deeply they had fallen. See on Gen. i. c.

**33. Pour it.** That they might suspect no trick or juggling.

**34. The third time.** In honour of the Holy Trinity, representing Christian Baptism.

**37. That Thou hast turned, &c.** From idolatry. Give them proof to persuade them to turn to Thee.

**38. Licked up the water.** If tears of repentance are poured on our sacrifices, they shall be dried

by the grace of the Holy Comforter, and our very dross (*the dust*), and the hardness of our heart (*the stones*) shall be consumed and done away.

**40. Kishon.** This stream ran immediately under the base of the mountain.

*Slew.* According to the law in Deut. xiii.

**41. Get thee up.** From the Kishon to the heights of Carmel, in order to join in the sacrificial feast.

*There is a sound.* So strong was his faith in prayer.

**42. Between his knees.** In humble prayer.

**43. The sea.** The Mediterranean, visible over the western shoulder of the ridge.

*Seven times.* Teaching perseverance in prayer.

time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. 45. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. 46. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

45. *Rain.* As the drought lasted three years and a half, so CHRIST's ministry, amid an obstinate people, who rejected the bread of life, lasted the same time. After CHRIST's sacrifice, the dew of God's grace was abundantly poured forth.

*Jezreel.* At the opening of the central eastern valley in the plain of Esdraelon (which is a corrup-

tion of Jezreel), and distinctly visible from Carmel.

46. *The hand of the Lord.* God gave him supernatural strength, and inspired him to run before Ahab. This may have been to do the king honour, to show that he bore no hatred to Ahab, though he abhorred his sins, and to influence the king to hearken to his counsel and serve the LORD.

#### EVENING. 1 Kings xix.

*Whatever be the sins of individual Christians, the true Churchman must not despair of the Church. God has more servants than we know of, and He has promised that the gates of hell shall not prevail against His Church.*

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. 3. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. 4. But he himself went a day's journey

1. *Ahab told Jezebel.* His heart turned back to her and her gods.

2. *Jezebel.* A type of the malice of the wicked world, alien from the Church.

*Elijah.* The good man persecuted for righteousness' sake.

3. *Went for his life.* It was his duty to take ordinary precautions to preserve his life, even as CHRIST told His followers when persecuted in one city, to flee to another. S. Matt. x. 23. God may have designed to humble him by this flight, lest, from the wonderful answers to his prayers, he might

be exalted above measure, either in his own sight, or in the eyes of the people. Comp. 2 Cor. xii. 7. Faith is the gift of God; and the greatest saints have not the same faith always.

*Beersheba.* Which being in Judah was beyond Ahab's jurisdiction, though still scarcely a safe refuge, as there was now a good understanding between Israel and Judah. Mystically, the Christian flies from temptation to "the well of the oath" (*Beersheba*), i.e., the Holy Scripture, or the aid of the HOLY SPIRIT.

into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. **5.** And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. **6.** And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. **7.** And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. **8.** And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. **9.** And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and He said unto him, What doest thou here, Elijah? **10.** And he said, I have been very jealous for the LORD GOD of hosts: for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword: and I, even I only, am left: and they seek my life, to take it away. **11.** And He said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD: but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: **12.** And after the earthquake a fire: but the LORD was not in the fire: and after the fire a still small voice. **13.** And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

**4. Juniper tree.** More probably, the wild broom. The tree that we must fly to in distress is the Cross.

*That he might die.* Failing at last in that charity that "hopeth all things." S. Jas. v. 17: "Elias was a man subject to like passions as we are." Or, he may have had foreknowledge of the glorious end in store for him.

*Not better.* No more worthy of a long life than the other prophets whom Jezebel had slain. Or, I do not deserve to escape death; let me now die as other men, and forego the promise that I should be taken up without dying.

**5. An angel touched him.** Comp. Dan. x. 10; Rev. i. 17.

**8. In the strength of that meat.** A figure of CHRIST'S Body and Blood in the Holy Eucharist, which whoso eateth, shall never hunger, and which enables souls to reach the mount of God.

*Forty days.* Horeb was not so long a journey, but Elijah wandered in the wilderness for forty days till he came to Horeb. Here, where God was revealed to Moses, He willed to confirm and instruct Elijah's faith and hope.

**9. What doest thou here?** A gentle reproof to the prophet for his fear and despair. I sent thee to Israel; how comest thou here in Sinai?

**10. Thine altars.** See on Chap. xviii. 30. These may have been built by the patriarchs and others before the erection of the temple at Jerusalem.

**11. The Lord passed by.** Revealed His power in the wind, the earthquake, and the lightning, to show Elijah that though He has the power, He uses not these means in His dealings with men. God tempers His severity with mercy.

**12. A still small voice.** Hereby Elijah is taught that God loves

**14.** And he said, I have been very jealous for the LORD GOD of hosts : because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword : and I, even I only, am left ; and they seek my life, to take it away. **15.** And the LORD said unto him, Go, return on thy way to the wilderness of Damascus : and when thou comest, anoint Hazael to be king over Syria : **16.** And Jehu the son of Nimshi shalt thou anoint to be king over Israel : and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. **17.** And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay. **18.** Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him. **19.** So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth : and Elijah passed by him, and cast his mantle upon him. **20.** And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again : for what have I done to thee ? **21.** And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

to deal with gentleness, patience, and tenderness : a type too of the religion of CHRIST, Who did not strive nor cry, neither did any hear His voice in the streets ; Who broke not the bruised reed, nor quenched the smoking flax. S. Matt. xii. 19, 20.

**14.** Elijah is still proud, " still despairing.

**15. Damascus.** The capital of Syria, on the plain to the east of the chain of Anti-Libanus, and bordering the wide desert of the east.

*Anoint Hazael.* He and Jehu were anointed or appointed by Elijah's successor, Elisha.

**16. Jehu, the son of Nimshi.** Jehu was the son of Jehoshaphat, and the grandson of Nimshi. 2 Kings ix. 2.

*Abel-meholah.* A town in Manasseh, near the Jordan.

**17.** God appoints three persons to execute His vengeance against idolatrous Israel. See 2 Kings viii. 12, 28 ; ix. 15 ; x. 6 ; xiii. 3.

*Shall Elisha slay.* With the

sword of the Spirit. Hos. vi. 5 : " Therefore I have hewed them by the prophets ; I have slain them by the words of My mouth." See 2 Cor. x. 4, 5.

**18. Seven thousand.** Thus God reproves Elijah's assertion that he alone in Israel was faithful.

*Kissed.* See Hos. xiii. 2. Kissing was a token of Divine honour. Ps. ii. 12.

**19. Cast his mantle.** The proper garment of the prophets. 2 Kings ii. 8. This is an emblem of the gifts of the Spirit communicated by CHRIST to His Apostles.

**20. He left.** Like the Apostles. S. Matt. iv. 20, 22, &c.

*What have I done ?* The prophet says this to draw forth Elisha's faith, and to make him count the cost before he threw in his lot with him.

**21. Slew them.** Like a good man who, dedicating his life to God, turns his temporal affairs into spiritual offerings, and sacrifices every earthly interest to the love of God.

## TENTH SUNDAY AFTER TRINITY.

MORNING. 1 Kings xxi.

*In Ahab's seizure of Naboth's vineyard we see the state of irreligion to which Israel is reduced by schism; how the corruption of worship gradually destroys all regard to the express law of God, and even respect for common morality.*

1. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. 2. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. 3. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. 4. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. 5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? 6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. 7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. 8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. 9. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among

1. *After these things.* By the mercy of God Ahab overcomes the Syrians, and is made rich and powerful by their submission. (Ch. xx.) And with prosperity come hardness of heart and covetousness.

2. *Give me thy vineyard.* The law forbade a man to part with his inheritance, which was typical of his heavenly home; and Ahab ought to have been the very person to uphold the law, instead of forgetting both its letter and spirit.

3. *The Lord forbid.* Ahab's request was like asking a man to part with his membership in CHRIST and his inheritance in heaven.

4. *Heavy and displeased.* He had the wish to do evil, but not the courage; conscience enough to make him unhappy, not enough to make him do what is right. He comes home sullen and peevish, brooding over his sinful wishes, and ready enough to reap the fruits of that wickedness which he was too cowardly to commit.

9. *Proclaim a fast.* As though some great crime had been committed, some accursed sin was among them, which would draw down Divine vengeance, if not effectually purged away by the death of the malefactor.

*Set Naboth on high.* Give him a chief place, that there may be no appearance of private enmity,

the people: **10.** And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme GOD and the king. And then carry him out, and stone him, that he may die. **11.** And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. **12.** They proclaimed a fast, and set Naboth on high among the people. **13.** And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme GOD and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. **14.** Then they sent to Jezebel, saying, Naboth is stoned, and is dead. **15.** And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. **16.** And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. **17.** And the word of the LORD came to Elijah the Tishbite, saying, **18.** Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. **19.** And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. **20.** And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the LORD. **21.** Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that piesseth against the wall, and him that is shut up and left in Israel. **22.** And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked Me to anger, and

and that his crime may be more conspicuous.

**10. Two men.** According to the law, Deut. xvii. 6; Lev. xxiv. 15, 16; Exod. xxii. 28. The possessions of a man convicted of treason were forfeited.

**13. Stoned him,** and his sons, that no one might be left to claim the land. 2 Kings ix. 26.

**15. For money.** But which now you get for nothing. In Naboth's death we have a type of the death of CHRIST, procured in the same way by a false charge of blasphemy. See the parable of the vineyard and the husbandmen, S. Matt. xxi.

**18. Which is in Samaria.** Who reigns in Samaria, as ver. 1.

**19. In the place.** Or, "In like manner as." The dogs licked Ahab's blood in Samaria (ch. xxii. 38), not in Jezreel. But, according to ver. 29, the fulfilment may have been postponed, and we know that both Jezebel and her son Jehoram were slain in Jezreel. 2 Kings ix. 25, 35, 36.

**20. Sold thyself.** Given up thy better self in exchange for the wages of wickedness.

**21. Him that, &c.** Every male person.

**Shut up.** Those who have taken refuge in fortified towns.

**And left.** Those who are weak and defenceless in the country.

**22. Jeroboam.** Ch. xv. 29.

**Baasha.** Ch. xvi. 3, 11.

made Israel to sin. **23.** And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel. **24.** Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. **25.** But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up. **26.** And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel. **27.** And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. **28.** And the word of the LORD came to Elijah the Tishbite, saying, **29.** Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

**23.** See on ver. 19.

**27.** *Went softly.* Moved about slowly and sadly, as one bowed down with sorrow and fasting. Ahab was one in whose soul there was a contest between good and evil. Now, for the moment, good prevails, and God accepts his re-

pentance so far as to suspend His judgment. He escaped punishment but did not win pardon.

**29.** *In his son's days.* God, by this long-suffering, may have designed that Ahab should have endeavoured to obtain entire remission of the punishment.

#### EVENING. 1 Kings xxii.

*In the defeat of Israel by the Syrians, and the death of Ahab, we are shown the punishment of schism and the worthlessness of a temporary repentance which is not confirmed by a total renunciation of all former causes of, and temptations to, sin. Jehoshaphat represents the religious man's weak compliance with the sinful customs of the world, and the danger consequent on such weakness.*

**1.** And they continued three years without war between Syria and Israel. **2.** And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. **3.** And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? **4.** And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. **5.** And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to-day. **6.** Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver it into the

**1.** *Three years.* Parts of three years (2 Chron. xviii. 2). Benhadad's power had been weakened by Ahab's victories (ch. xx). This quiet time was allowed to Ahab for repentance.

**2.** *Came down.* Jehoshaphat's son Jehoram had married Atha-

liah, Ahab's daughter. 2 Kings viii. 18.

**3.** *Ramoth in Gilead.* One of the cities which were to be restored to Israel by Benhadad (ch. xx. 34). It was situated on the east of Jordan, in the tribe of Gad, and in the southern part of

hand of the king. **7.** And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him? **8.** And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. **9.** Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. **10.** And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. **11.** And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. **12.** And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand. **13.** And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. **14.** And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak. **15.** So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king. **16.** And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the Name of the LORD? **17.** And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace. **18.** And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? **19.** And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left. **20.** And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. **21.** And there came forth a spirit, and stood before the LORD, and

the mountains of Gilead,—the border land between Israel and the nations of eastern Asia.

**6. Prophets.** False prophets, probably idolatrous ones. Ahab, in his self-deceiving hypocrisy, makes a show of reverence for the LORD's voice, while he hates it.

**8. I hate him.** Ahab fears to ask counsel of the prophet of God, as knowing the evil which his conscience foreboded. The Word of God becomes hated when it bears witness against us. S. John iii. 20: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

**10. Void place.** Marg.: "floor." A threshing-floor, which was a smooth area surrounded with walls.

**15. Go, and prosper.** Spoken ironically or derisively, as Ahab perceives.

**17. I saw.** The prophet narrates the coming defeat as a past event.

**19. He said.** Micaiah thus sternly addresses Ahab, because he tried to discredit his prophecy. The prophet relates a symbolical vision which had been presented to his mind, or he uses a parable to express his meaning, that the king, for his unbelief and idolatry, is made the prey of seducing spirits.



said, I will persuade him. **22.** And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, Thou shalt persuade him, and prevail also: go forth, and do so. **23.** Now, therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee. **24.** But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? **25.** And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. **26.** And the king of Israel said, Take Micaiah and carry him back unto Amon the governor of the city, and to Joash the king's son; **27.** And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. **28.** And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you. **29.** So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. **30.** And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. **31.** But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. **32.** And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out. **33.** And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. **34.** And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. **35.** And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. **36.** And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. **37.** So the king died, and was brought

**22.** *Go forth, viz., to tempt and entice, not to compel.* Comp. Job i. 6, 12; ii. 6; S. John xiii. 27.

**23.** *Hath put.* Hath permitted.

**25.** Thou shalt know the truth when thou shalt hide thyself, for fear of being executed as a betrayer of thy king and country.

**28.** *Hearken, O people.* He calls all the earth to witness to the truth of his prophecy. Comp. Mic. i. 2.

**30.** *Disguise myself.* Ahab could not shake off the impression of Micaiah's prophecy, but thought by this means to escape its fulfilment.

**31.** *King of Syria.* Ben-hadad,

**32.** *Cried out.* Cried unto God. 2 Chron. xviii. 31: "Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him."

**34.** *The harness.* The armour.

**35.** *Was stayed up.* 2 Chron. xviii. 34: "The king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died." He seems to have refrained from carrying out the wish which he expressed when first wounded (ver. 34), and to have stayed to animate his soldiers.

to Samaria; and they buried the king in Samaria. **38.** And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which He spake. **39.** Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the chronicles of the kings of Israel? **40.** So Ahab slept with his fathers; and Ahaziah his son reigned in his stead. **41.** And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. **42.** Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi. **43.** And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places. **44.** And Jehoshaphat made peace with the king of Israel. **45.** Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? **46.** And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land. **47.** There was then no king in Edom: a deputy was king. **48.** Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. **49.** Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not. **50.** And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead. **51.** Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of

**38. According.** See on xxi. 19.

**39. Book.** Not now extant. So in ver. 45.

**43. The high places.** Where indeed the LORD was worshipped, but not as He had ordained. This retaining of the high places, for fear of offending his people, is noticed as a great blemish in Jehoshaphat's government.

**44. Made peace.** This was his gravest error, and the cause of much trouble to him. 2 Cor. vi. 14—16.

**46. Sodomites.** Unnatural crimes are the accompaniment of idolatry. Rom. i. 24, 27.

**47. Edom.** God had preserved to Jehoshaphat the dominions of David. 2 Sam. viii. 14. Edom was governed by a viceroy sent from Jerusalem. Comp. Numb. xxiv. 18.

**48. Ships of Tharshish.** Ships

of a peculiar build, like those used by the Phœnicians in their trade to that place. For Tharshish, see on Isa. lxvi. 19.

**Ophir.** Supposed by some to be in India, on the Malabar coast; by others on the south-east coast of Africa; by others, again, assumed to be Ceylon. It has been thought that Tharshish and Ophir are the same.

**They went not.** The ships were destroyed, as a punishment for Jehoshaphat's alliance with Ahaziah. See 2 Chron. xx. 37.

**Ezion-geber.** A port on the eastern arm (Gulf of Akaba) of the Red Sea.

**49. Then said.** This was after the destruction of the fleet. Jehoshaphat learned wisdom by God's visitation.

**50. City of David.** Zion, a part of Jerusalem.

Jehoshaphat king of Judah, and reigned two years over Israel. **52.** And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin: **53.** For he served Baal, and worshipped him, and provoked to anger the LORD GOD of Israel, according to all that his father had done.

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**51. Two years.** Parts of two | narrative of his reign and death is  
years. See 2 Kings iii. 1. The | given in 2 Kings i.

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### ELEVENTH SUNDAY AFTER TRINITY.

MOENING. 2 Kings v.

*The history of Naaman's cleansing teaches the value of outward and visible signs, when the Word of God makes them vehicles and channels of inward and spiritual grace. Man must not reason and dispute about Christ's appointments, but humbly use the ordained means in the right way, and he shall receive the benefit.*

**1.** Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. **2.** And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. **3.** And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. **4.** And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. **5.** And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. **6.** And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. **7.** And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. **8.** And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. **9.** So Naaman came with his horses and with his chariot, and stood at the door of the house of

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**1. A leper.** Leprosy was a loathsome and incurable disease: it is used in Scripture as a type of the infection of sin.

**3. She said.** In God's Providence nothing is unimportant.

Things apparently trivial and accidental may deeply affect our highest interests. 1 Cor. i. 27.

**5. Go.** A type of the ready faith which the Gentiles would yield to the Gospel.

Elisha. 10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. 11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the Name of the LORD his GOD, and strike his hand over the place, and recover the leper. 12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. 13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? 14. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of GOD: and his flesh came again like unto the flesh of a little child, and he was clean. 15. And he returned to the man of GOD, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no GOD in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. 16. But he said, As the LORD liveth, before Whom I stand, I will receive

10. *Sent a messenger.* Taking upon himself the dignity of a prophet of the Most High God. None can come to CHRIST till they are washed in Baptism. Comp. ver. 15. Elisha conformed to the law which forbade the leper to be touched: CHRIST touched the leper, and cleansed him.

*Seven times.* Comp. Lev. xiv. 7. To cleanse the sevenfold corruption of sin. Here was the trial of Naaman's faith and humility.

11. *Was wroth.* Naaman expected some magnificent ceremonial; and, like persons nowadays who stumble at sacramental teaching, was angry and disappointed at the weakness of the means to be used to effect so great a cure.

12. *Abana and Pharpar.* Two Syrian rivers watering the plain of Damascus. The Abana (now Barada) rises in Anti-Lebanon, and loses itself in two lakes east of the city; the Pharpar (now 'Awaj) rises in Hermon, and falls into a lake south of the city.

*Went away.* Want of faith leads persons not to acquiesce in the way which God appoints to

sanctify and bless us. The surrender of the will is the very essence of religion.

13. *Some great thing.* The very simplicity of the means of grace becomes a stumbling-block to the unbelieving. Christians too often neglect the plain and ordained way of sanctification, expecting some great change of circumstances, or some startling interposition.

14. *In Jordan.* The river to be hereafter sanctified by the baptism of CHRIST to the mystical washing away of sin.

*Of a little child.* Even as Baptism is the means of regeneration or new birth, and washes away the foulness of sin.

15. *Now I know.* His soul was cured of unbelief, as his body of leprosy. He acknowledges as the true God Him Whose minister had been the means of his restoration.

*A blessing.* A token of gratitude, alms and presents.

16. *I will receive none.* Isa. lii. 3: "Ye have sold yourselves for nought; and ye shall be redeemed without money."

none. And he urged him to take it ; but he refused. **17.** And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth ? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD. **18.** In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon : when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing. **19.** And he said unto him, Go in peace. So he departed from him a little way. **20.** But Gehazi, the servant of Elisha the man of GOD, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought : but, as the LORD liveth, I will run after him, and take somewhat of him. **21.** So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well ? **22.** And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets : give them, I pray thee, a talent of silver, and two changes of garments. **23.** And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants ; and they bare them before him. **24.** And when he came to the tower, he took them from their hand, and bestowed them in the house : and he let the men go, and they departed. **25.** But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi ? And he said, Thy servant went no whither. **26.** And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee ? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants ? **27.** The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

**17. Two mules' burden of earth.** He wished to erect an altar of Jewish earth in his own land, and thus profess his faith in the LORD.

**18. The Lord pardon.** This was a pious scruple on Naaman's part. As chief favourite, he had to attend the king to the house of his idol, and he here prays for pardon if he showed seeming deference to the false god in the performance of his duties at court. He had to bow when the king bowed, in deference to his royal master, but he would not perform this action with the same intention as the idolatrous king.

**19. Go in peace.** Where the

heart is right, we need not be too scrupulous about little matters. "Unto the pure all things are pure." Tit. i. 15.

**20. Gehazi.** Like Judas Iscariot, Gehazi profits not by the teaching and example of his master, the sin of covetousness having eaten away the life of his religion.

**24. To the tower.** Where Elisha lived.

**25. Whence comest thou ?** Thus giving Gehazi an opportunity of confessing his guilt.

**27. Unto thy seed.** Prov. xv. 27 : "He that is greedy of gain troubleth his own house."

## EVENING. 2 Kings ix.

*The attempted reformation of Jehu was ineffective and not lasting, because it was not based upon a return to the unity of God's worship; yet it served to work God's purpose in punishing schism.*

1. And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: 2. And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; 3. Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. 4. So the young man, even the young man the prophet, went to Ramoth-gilead. 5. And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. 6. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD GOD of Israel, I have anointed thee king over the people of the LORD, even over Israel. 7. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. 8. For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: 9. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: 10. And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled. 11. Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. 12. And they said, It is false: tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel. 13. Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. 14. So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. 15. But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, then

1. *Said unto him.* The original command had been given to Elijah. 1 Kings xix. 15, 16, where see notes.

*Ramoth-gilead.* Which the Israelites were now besieging, and had partly taken. See ver. 15.

8. *Anointed.* As a token that the kingdom was by Divine appointment transferred from Ahab's house.

8. See 1 Kings xxi. 21, and notes.

11. *Mad fellow.* Spoken in careless derision of his pretensions.

13. *Put it under him.* In token of respect.

*The stairs.* Making a temporary throne for him.

14. *Had kept.* Had watched, besieged.

let none go forth nor escape out of the city to go to tell it in Jezreel. **16.** So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. **17.** And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace? **18.** So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. **19.** Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. **20.** And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi: for he driveth furiously. **21.** And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite. **22.** And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? **23.** And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. **24.** And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. **25.** Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him; **26.** Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will requite thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD. **27.** But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him

**15. Out of the city.** I.e., from before the city, from the camp. It may be that the Israelites had taken all the city but the fort.

**16. Ahaziah.** He was related to Ahab's family, his mother being Athaliah, daughter of Omri, and he walked in Ahab's footsteps. Ch. viii. **26, 27.** His name, with those of Joash and Amaziah, is blotted out of the genealogy of CHRIST. S. Matt. i. 8.

**17. Is it peace.** Dost thou come with peaceful intent?

**22. The whoredoms.** Spiritual whoredom is probably meant; i.e., idolatry. Joram was privy to his mother's sins, and encouraged her in them.

**23. Turned his hands.** Turned his horses.

**25. Rode together.** In Ahab's guard.

**This burden.** This fearful prophecy. Isa. xiii. 1. See 1 Kings xxi. 19, 29.

**26.** These words are not recorded in 1 Kings xxi., nor is the death of Naboth's sons mentioned. Scripture often supplies in one place details which have been omitted in another.

**27. Smite him also.** As being by affinity to Ahab a claimant to the throne of Israel. Such unholy alliances always bring evil with them. Comp. 1 Kings xxii. 44, note.

also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. **28.** And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. **29.** And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah. **30.** And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. **31.** And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? **32.** And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. **33.** And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. **34.** And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. **35.** And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of her hands. **36.** Wherefore they came again, and told him. And he said, This is the word of the LORD, which He spake by His servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel: **37.** And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

*Died there.* In 2 Chr. xxii. 9, Ahaziah is said to have been found hidden in Samaria, brought to Jehu, and slain. Probably Ahaziah at first escaped to Samaria, was caught there, and taken to Jehu, who meantime had left Jezreel, and arrived at Samaria. He was then carried to Gur, a steep pass leading from the plain of Esdraelon, mortally wounded there, and flying as far as Megiddo, died there.

**29. Eleventh year.** In ch. viii.

25, it is said his reign began in Joram's twelfth year. Probably Joram was for one year associated with his father in the kingdom.

**30. She painted her face, &c.** Haughty, vain, and inflexible to the last.

**31. Zimri.** He slew Elah, and killed himself for fear of Omri. 1 Kings xvi. 8—10, 18.

**34. King's daughter.** Viz., Ethbaal's. See on 1 Kings xviii. 4.

**36. Word of the Lord.** 1 Kings xxi. 23.

## TWELFTH SUNDAY AFTER TRINITY.

MORNING. 2 Kings x.

*This chapter continues the subject of the last, and relates the final destruction of Ahab's family, and Jehu's partial obedience.*

**1.** And Ahab had seventy sons in Samaria. And Jehu wrote letters, and

**1. Sons.** Sons by various concubines, also nephews, and grandsons. The judgment upon Ahab,

postponed on his repentance (1 Kings xxi. 27), was now to be executed on his posterity.



sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's children, saying, **2.** Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; **3.** Look even out the best and meetest of your master's sons, and set him on his father's throne, and fight for your master's house. **4.** But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? **5.** And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes. **6.** Then he wrote a letter the second time to them, saying, If ye be mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. **7.** And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. **8.** And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. **9.** And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these? **10.** Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which He spake by His servant Elijah. **11.** So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining. **12.** And he arose and departed, and came to Samaria. And as he was at the shearing house in the way, **13.** Jehu met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen. **14.** And he said, Take them alive. And they took them alive, and

*Rulers of Jezreel.* Who probably had fled to Samaria with Ahab's sons.

**3. Fight.** He writes in derision, being confident of his power.

**4. Two kings.** Jehoram and Ahaziah. Ch. ix.

**6. Take ye the heads.** Jehu wished to destroy all claimants to the throne, and to engage the chief men in the same crime with himself.

**9. Ye be righteous.** You are just; therefore now judge. If I am guilty because I slew the king and seized the kingdom, surely they who slew the king's sons are equally blameable. But none of

you will accuse the chiefs of Samaria and Jezreel of treachery and murder; therefore neither I nor they are culpable, who have been merely the executors of Divine vengeance.

**10. Fall unto the earth.** Remain unfulfilled.

*He spake.* 1 Kings xxi. 29.

**12. Came to Samaria.** See on ch. ix. 27.

**13. Brethren.** Kinsmen, being through Athaliah the natural successors to the throne of Israel. See 2 Chron. xxii. 8.

*The king—the queen.* Joram and Jezebel, of whose death they had not heard.

slew them at the pit of the shearing house, even two and forty men; neither left he any of them. **15.** And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. **16.** And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot. **17.** And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which He spake to Elijah. **18.** And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. **19.** Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. **20.** And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. **21.** And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. **22.** And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. **23.** And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only. **24.** And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him. **25.** And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal. **26.** And they brought forth the images out of the house of Baal, and burned them. **27.** And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day. **28.** Thus Jehu destroyed Baal out of Israel.

**15. Jehonadab the son of Rechab.** A descendant of Jethro, the father-in-law of Moses, and a man of strict piety and ascetic life. See Jer. xxxv.; 1 Chron. ii. 55.

*And he.* Jehu saluted Jehonadab, it being important in an usurper to obtain the approbation of one so famous for his piety as the founder of the Rechabites.

*If it be.* Jehu's words.

*Give me thy hand.* In token of approval and acknowledgment of Jehu's claims as king.

**19. In subtilty.** God does not

need man's sin to work His purpose. We may commend Jehu's zeal, we may not praise his lying. Rom. iii. 8.

**25. City of the house of Baal.** Either some town dedicated to Baal; or it may be the buildings connected with the temple were so vast and numerous, as to deserve the name of "city." The worship of Baal was never restored in Israel. Ver. 28.

**27. A draught house.** A latrine, as in S. Matt. xv. 17.

29. Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan. 30. And the LORD said unto Jehu, Because thou hast done well in executing that which is right in Mine eyes, and hast done unto the house of Ahab according to all that was in Mine heart, thy children of the fourth generation shall sit on the throne of Israel. 31. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. 32. In those days the LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel; 33. From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan. 34. Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel? 35. And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead. 36. And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

29. *Calves.* The original cause of the sin was not taken away; the schismatical worship continued; so Jehu's reformation was of little practical good.

30. *Fourth generation.* Fulfilled in Zachariah, ch. xv. 8, 12. For his partial obedience an earthly reward is promised to Jehu.

32. *To cut Israel short.* Marg.: "to cut off the ends." To deprive Israel of its possessions. Jehu had let policy overcome religious obedience (ver. 29), and this deflection led surely and gradually to the final destruction.

33. Hazael took all the country east of Jordan. The territory first won was first lost.

#### EVENING. 2 Kings xviii.

*Hezekiah suppresses idolatry, and on this account is rewarded with victory and success. Neither nations nor individuals may expect God's aid till they worship Him aright.*

1. Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. 2. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of

1. *In the third year.* I.e., of the nine mentioned, ch. xvii. 1; Comp. ch. xv. 30, which is to be reconciled with this passage by supposing that in the former case Hoshea's reign is reckoned from the time of his rebellion against Assyrian supremacy; in the latter it is counted from the death of his predecessor.

2. *Twenty and five years old.*

Taking some of the years mentioned here and in the account of Ahaz, ch. xvi. 2, to be incomplete years, Ahaz would have been about fourteen years old when he became the father of Hezekiah.

*Abi.* Called Abijah, 2 Chron. xxix. 1. She was the daughter of Zechariah, son of Jehoiada the priest, and, doubtless, brought up her child in the fear of God.

**Zachariah.** 3. And he did that which was right in the sight of the LORD, according to all that David his father did. 4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it *Nehushtan*. 5. He trusted in the LORD God of Israel: so that after him was none like him among all the kings of Judah, nor any that were before him. 6. For he clave to the LORD, and departed not from following Him, but kept His commandments, which the LORD commanded Moses. 7. And the LORD was with him: and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. 8. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city. 9. And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. 10. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. 11. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: 12. Because they obeyed not the voice of the LORD their God, but transgressed His covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them. 13. Now in the fourteenth year of king Hezekiah did Sennacherib king of

4. *High places.* With some exceptions. See ch. xxiii. 13, 14. In these places the LORD indeed was worshipped, but not in the appointed manner. God ordained that sacrifice should be offered in the temple at Jerusalem and no where else. See a longer account of Hezekiah's reformation, in 2 Chron. xxix.—xxx.

*The brasen serpent.* Numb. xxi. 8, 9. It was a figure and type of the crucified Jesus, and worthy of reverence; but being abused to superstitious purposes was deservedly destroyed.

*Nehushtan.* "A thing of brass."

5. *Like him.* In the special virtues for which he is praised, viz., restoring the purity of worship, and maintaining exact conformity with the Mosaic law. 2 Chron. xxxi. 21.

7. *Rebelled.* From the time of the submission of Ahaz to Tiglath-pileser, (xvi. 7,) Judah had been held as a fief of Assyria. This

subordinate position Hezekiah endeavoured to shake off.

9—12. Schismatic Israel is finally and hopelessly rejected.

9. *Shalmaneser.* The successor of Tiglath-pileser.

*Came up.* To punish Hoshea for contracting an alliance with Egypt.

10. *They took it.* Probably in the reign of Sargon, Shalmaneser's successor.

11. *Halah.* In Mesopotamia. *Habor,* is probably the river Chaboras. *Gozan,* Gauzanitis, a tract towards the north of Mesopotamia.

*Of the Medes.* Sargon had conquered Media, and founded a number of cities, which he planted with colonists. A portion of these were the Israelites.

13. Comp. Isa. xxxvi. where the same narrative is found, and 2 Chron. xxxii.

*Sennacherib.* Son and successor of Sargon. The purpose of this and the second expedition was

Assyria come up against all the fenced cities of Judah, and took them. **14.** And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended: return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. **15.** And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house. **16.** At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria. **17.** And the king of Assyria sent Tartan and Rab-saris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field. **18.** And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. **19.** And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? **20.** Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me? **21.** Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. **22.** But if ye say unto me, We trust in the LORD our GOD: is not that He, Whose high places and Whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? **23.** Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. **24.** How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots

to weaken Egypt; and it was by his Egyptian leanings, no less than by his "rebellion," that Hezekiah had provoked Sennacherib's anger.

*All the fenced cities.* The annals of Sennacherib mention the capture of forty-six cities.

**14. Lachish.** In the south of Judah, south-west of Jerusalem, and therefore on the road to Egypt.

*I have offended.* We are too apt, at the first attack, to faint, and repent of having renounced and withstood the world.

**17. From Lachish.** Which he was besieging. This was in defiance of the treaty lately made with Hezekiah, and probably took place after his return from Egypt.

*Against Jerusalem.* As the devil sends his angels against God's Church.

*By the conduit.* The pipe or channel which conducted the water from the spring beneath the temple to the Pool of Siloam, at the south-east corner of the city. Hezekiah had cut off the water, that it might not be available for the besiegers. 2 Chron. xxxii. 3.

**18. The scribe.** Secretary. *Recorder.* Chronicler.

**19. Rab-shakeh.** "Cup-bearer." From his knowing Hebrew, he may have been an apostate Jew. vv. 26, 28.

**23. Give pledges.** "Make a wager." The Jews were forbidden to multiply horses (Deut. xvii. 16), a command so well kept by Heze-

and for horsemen? **25.** Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it. **26.** Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall. **27.** But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? **28.** Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria: **29.** Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: **30.** Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. **31.** Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: **32.** Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us. **33.** Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? **34.** Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? **35.** Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand? **36.** But the people held their peace, and an-

kiah as to excite Rab-shakeh's ridicule. As though he had said, "I will wager, that if I gave you 2000 horses you could not find riders for them."

**25.** He says this merely to terrify his auditors, who would not be likely to resist a divine mission. Thus "Satan is transformed into an angel of light." 2 Cor. xi. 14.

**27.** *Which sit on the wall.* The enemy tries to seduce the unlearned.

*That they may, &c.* To teach them that they would be reduced to the utmost extremity in the siege. 2 Chron. xxxii. 11.

**29.** The devil persuades souls to distrust their appointed teachers.

**31.** *Come out.* The tempter says, Be reconciled to the world, come out of the Church, leave the troublesome restraints of religion,

and you shall live in ease and pleasure.

**32.** *To a land, &c.* Such are the devil's promises to unstable souls.

**34.** *Hamath.* See on Zech. ix. *Arpad.* A Syrian city. Its exact site is unknown.

*Sepharvaim.* This city was situated on the Euphrates about twenty miles above Babylon. It was also called Sippara, "the city of the sun."

*Hena and Ivah* were also on the Euphrates, but their sites have not been identified. Ivah is also written Ava.

*Have they.* Have the gods of Samaria? 2 Chron. xxxii. 19: "They spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of men."

**36.** *Held their peace.* It is

sawered him not a word; for the king's commandment was, saying, Answer him not. **37.** Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

wise never to parley with the tempter.

**37. Rent.** In grief at Rab-

shakeh's blasphemy, and the imminent danger that threatened them.

### THIRTEENTH SUNDAY AFTER TRINITY.

MORNING. 2 Kings xix.

*God aids those who trust in Him, and preserves them from the doom of those who have cast Him off. [For notes, see Isa. xxxvii., First Sunday after Christmas.] Psalm lxxvi. is thought to have been written in memory of the overthrow of the Assyrians.*

**1.** And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. **2.** And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. **3.** And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. **4.** It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living GOD; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left. **5.** So the servants of king Hezekiah came to Isaiah. **6.** And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed Me. **7.** Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land. **8.** So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. **9.** And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, **10.** Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy GOD in Whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. **11.** Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? **12.** Have the gods of the nations delivered them which my fathers have de-

**9. Messengers.** The impious letters of Sennacherib are types of the writings of evil men who thus try the faith of the saints,

and endeavour to persuade them to leave the Church of CHRIST for the synagogue of Satan.

stroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? **13.** Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? **14.** And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD. **15.** And Hezekiah prayed before the LORD, and said, O LORD GOD of Israel, Which dwellest between the cherubims, Thou art the GOD, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. **16.** LORD, bow down Thine ear, and hear: open, LORD, Thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living GOD. **17.** Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, **18.** And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. **19.** Now therefore, O LORD our GOD, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the LORD GOD, even Thou only. **20.** Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD GOD of Israel, That which thou hast prayed to Me against Sennacherib king of Assyria I have heard. **21.** This is the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. **22.** Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. **23.** By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. **24.** I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. **25.** Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps. **26.** Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up. **27.** But I know thy abode, and thy going out, and thy coming in, and thy rage against Me. **28.** Because thy rage against Me and thy tumult is come up into Mine ears, therefore I will put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest. **29.** And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vine-

**12. Eden.** A part of Mesopotamia so called.

*Thelasar* is thought to have been an advanced post on the Euphrates, garrisoned by the Edemites.

**23. The lodgings of his borders.** Into every place of Judæa where inhabitants are found.

**24. Strange waters.** Brought

in aqueducts from distant parts; or, waters in a foreign land.

*The sole of my feet.* As a husbandman dries up a rill by turning the stream into another channel with his foot. Or, it may refer to the multitude of soldiers who drank up every river wherever they came. The same thing is said of the army of Xerxes.



yards, and eat the fruits thereof. **30.** And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. **31.** For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. **32.** Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. **33.** By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. **34.** For I will defend this city, to save it, for Mine own sake, and for My servant David's sake. **35.** And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. **36.** So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. **37.** And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

**30.** Spiritually: Some of the Jews, convinced by the teaching and miracles of CHRIST and His Apostles, shall be buried with Him in baptism, and rising to the new life shall spread the Gospel far and near. Isa. lxvi. 19.

**35.** *Camp.* At Libnah.

**36.** See an allusion to Sennacherib's tyranny after his return, in Tobit i. 18.

**37.** *Nisroch.* The god of war, worshipped under the form of an eagle.

*Armenia.* Marg.: "Ararat." A tract of country in the mountains of Ararat. Armenia at this time was independent of the Assyrian monarchs and generally hostile to them. Take Assyria as representing the devil's kingdom, and the crime of Sennacherib's sons reminds us of CHRIST's words to the Jews, S. John viii. 44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning."

#### EVENING. 2 Kings xxiii.

*The doom pronounced against the schismatical altar is now fulfilled three hundred years after the prediction. The reformation of offences in God's worship draws down blessings upon king and people. But there is no security without perfect obedience and heart service; and though treacherous Judah is not finally rejected like schismatical Israel, yet she is punished for a time by exile from the land of promise.*

**1.** And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. **2.** And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found

**1.** *The king.* Josiah. Comp. with this chapter 2 Chron. xxxiv. —xxxvi.; Jer. xxv.—xxviii.

**2.** *The book of the covenant.* Supposed to be Deuteronomy. See xxii. 8. The law had been

in the house of the LORD. **3.** And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep His commandments and His testimonies and His statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. **4.** And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. **5.** And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. **6.** And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. **7.** And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove. **8.** And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. **9.** Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. **10.** And he defiled Topheth, which is in the valley of the children of Hinnom, that no man

altogether forgotten and lost in the darkness of these later times.

**3. By a pillar.** Where his throne was; xi. 14; 2 Chr. xxxiv. 31.

**4. For the grove.** For Ashteroth, the moon.

**Kidron.** The stream that flowed at the base of the hill on which the temple stood, on the east of the city.

**Unto Bethel.** The chief seat of the idolatrous and schismatic worship. See note 1 Kings xiii. 1.

**6. The grove.** The image of the grove, as ver. 4. See xxi. 7.

**Of the people.** 2 Chron. xxxiv. 4: "Upon the graves of them that had sacrificed unto them." This he did in order to defile the graves and make them abominable in the eyes of his subjects.

**7. Sodomites.** See on 1 Kings xxii. 46.

**Hangings,** used as tents for the unnatural and abominable ceremonies of their idolatrous worship.

**8. Geba.** A city in Benjamin, the northern boundary of the kingdom of Judah.

**High places of the gates.** Erected here for the purpose of offering sacrifice to the tutelary gods of the city.

**Gate of Joshua.** Idols, both public and private, were destroyed.

**9. Came not up.** Josiah punished the priests who had worshipped the LORD in unlawful ways by debarring them from officiating as priests in the temple. See Ezek. xlv. 10-14, from which it appears that they were reduced to the grade of Levites.

**Unleavened bread.** They were to be maintained by the offerings. Comp. Lev. xxi. 22, 23.

**10. Topheth.** "A drum," or

might make his son or his daughter to pass through the fire to Molech. **11.** And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanaelech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. **12.** And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron. **13.** And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. **14.** And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. **15.** Moreover, the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. **16.** And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD, which the man of God proclaimed, who proclaimed these words. **17.** Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el. **18.** And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. **19.** And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el. **20.** And he slew all the priests of the high places that were there upon the altars, and burned men's bones

"cymbal," so called because dedicated to Moloch, who was worshipped with the sound of this instrument, which was probably used to drown the cries of the children immolated in his honour. The Valley of Hinnom was a deep ravine ("Ge") on the south and south-east of Jerusalem, called Gehenna, and used as the type of hell. **11.** *The horses.* Either statues or live animals dedicated to the sun.

**12.** *Of Ahaz.* The idolatrous altars erected on the flat tops of their palaces by the kings.

*Manasseh.* Ch. xxi. 5.

**13.** *Right hand of the mount of corruption.* I.e., on the south side

of the Mount of Olives. The *mount of corruption*, or "of offence," was one of the four summits of Olivet. It was so named from the idolatrous worship established there by Solomon. 1 Kings xi. 7.

**15.** *He brake down.* According to the prediction, 1 Kings xiii. 2. We are reminded of the day of judgment.

**18.** *That came out of Samaria.* The old prophet who brought the man of God back. (1 Kings xiii. 11.) He had removed from Samaria to Bethel.

**20.** *The priests.* Those not of the seed of Aaron, but appointed by Jeroboam and other kings.

upon them, and returned to Jerusalem. **21.** And the king commanded all the people, saying, Keep the passover unto the LORD your GOD, as it is written in the book of this covenant. **22.** Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; **23.** But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem. **24.** Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD. **25.** And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him. **26.** Notwithstanding the LORD turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh had provoked Him withal. **27.** And the LORD said, I will remove Judah also out of My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My Name shall be there. **28.** Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? **29.** In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. **30.** And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead. **31.** Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. **32.** And he did that which was evil in the sight of the LORD, according to all that his fathers had done. **33.** And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. **34.** And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father,

**22.** *Such a passover.* See the description, 2 Chron. xxxv. 1—19.

**24.** *The words of the law.* Deut. xviii. 10, &c.

**26.** GOD visits the sins of fathers upon their children; and Josiah's reformation reached not to the hearts of the people.

**29.** *Pharaoh-nechoh.* Neco, or Neku, the son and successor of Psammetichus I.

*Went against him.* Josiah seems to have been bound by his oath of vassalage to the Assyrians, to guard the frontier. The remnant of Israel, as well as Judah, ac-

knowledgeed his authority. Comp. verses 15, 19.

*He slew him.* Josiah was wounded by an accidental shot, and was carried home and died. (2 Chron. xxxv. 22—24.) He was mercifully taken from the evil to come.

**30.** *Jehoahaz.* The younger son, Eliakim being the eldest. Comp. verses 31, 36. Jehoahaz is the Shallum of Jeremiah xxii. 11.

**33.** *Riblah in the land of Hamath.* A town of Syria on the Orontes. Hamath is the same as Epiphania.

and turned his name to Jehoiakim, and took Jehoahaz away : and he came to Egypt, and died there. **35.** And Jehoiakim gave the silver and the gold to Pharaoh ; but he taxed the land to give the money according to the commandment of Pharaoh : he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh. **36.** Jehoiakim was twenty and five years old when he began to reign ; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. **37.** And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

**34.** Turned his name to Jehoiakim. As a badge of vassalage, and in order to testify that he ascribed his victory over the Assyrians to JEHOVAH, the God of Israel. 2 Chron. xxxv. 21, 22.

## FOURTEENTH SUNDAY AFTER TRINITY.

### MORNING. Jeremiah v.

*The Church of God and individual Christians have the Lord's work to do, and if they do it carelessly and imperfectly, He cuts them off and casts them from Him. This we have seen in the case of Israel, which, severed from the source of grace and vitality, had decayed more and more, till it was punished with hopeless captivity. Now in the case of Judah we mark the process of "purging" (S. John xv. 2) a true but unfaithful Church or Christian. In this chapter is described the fearful state of moral degradation into which Judah at large had fallen after the death of Josiah : how the people were adding sin to sin, and filling up the measure of their iniquity, and thereby increasing their sorrows. Jeremiah is eminently a type of the "Man of Sorrows," full of pity and grief,—the Good Shepherd going after His lost sheep, and torn with the thorns from which He saves them,—and sets forth Christ's intimate knowledge of, and infinite compassion for, Christian souls.*

**1.** Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth ; and I will pardon it. **2.** And though they say, The LORD liveth ; surely they swear falsely. **3.** O LORD, are not Thine eyes upon the truth ? Thou hast stricken them, but they have not grieved ; Thou hast consumed them, but they have refused to receive correction : they have made their faces harder than a rock ; they have refused

**1.** *The broad places.* Market-places, places of concourse.

*A man.* Even one. Comp. Gen. xviii. 23, sqq.

*It.* Jerusalem.

**2.** God loves those whose hearts are one with their words. "As the LORD liveth," the common form of oath, was no guarantee of truth.

**3.** The Prophet speaks to the

LORD. "They cannot deceive Thee ; Thou lookest to the truth."

*Stricken.* With light punishment.

*Grieved.* For their sins. God punishes to amend. Comp. Isa. i. 5.

*Consumed.* With heavy afflictions.

*Faces.* They had no shame left.

to return. **4.** Therefore I said, Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God. **5.** I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds. **6.** Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased. **7.** How shall I pardon thee for this? thy children have forsaken Me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. **8.** They were fed as horses in the morning: every one neighed after his neighbour's wife. **9.** Shall I not visit for these things? saith the LORD: and shall not My soul be avenged on such a nation as this? **10.** Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the LORD's. **11.** For the house of Israel and the house of Judah have dealt very treacherously against Me, saith the LORD. **12.** They have belied the LORD, and said, It is not He; neither shall evil come upon us; neither shall we see sword nor famine: **13.** And the prophets shall become wind, and the word is not in them: thus shall it be done unto them. **14.** Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make My words in thy mouth fire, and this

**4.** The Prophet, the type of the All-merciful Jesus, pleads that perhaps ignorance is an excuse for the poor and rude vulgar; the corruption may not extend to the learned.

**5.** *Great men.* E.g., priests and princes.

*But these.* These great men are worse than the poor.

**6.** *A lion, &c.* Nebuchadnezzar, with his army. He is called a lion, from his power and ferocity; a wolf, from his voraciousness; a leopard, from the craft and celerity of his movements. To Christians these three evil beasts are figures of the devil, the flesh, and the world.

**7.** *Thy children.* No longer Mine, because they cleave to other gods.

*Fed.* Filled them with blessings.

*Adultery.* Both bodily, and spiritual, that is, idolatry.

**9.** *Visit.* Ps. lxxix. 32: "I will visit their transgression with the rod, and their iniquity with stripes."

**10.** God calls upon the enemy mentioned in ver. 6 to punish Jerusalem; yet He mingles mercy with judgment.

*Battlements.* Those things in which we place too great confidence and security. Comp. Deut. xxviii. 52.

*Not the Lord's.* The people have profaned the holy city, and God dwells with them no longer.

**12.** *Belied.* Given the lie to. They would not see God's hand in what had befallen them, attributing all their calamities to chance or natural causes.

**13.** These are still the words of the unbelieving Jews: the prophets are vain and false, their predictions shall be proved vain, and the Word of God is not in them, and "thus shall it be done unto them," their prophecies of evil shall return on their own heads.

**14.** *Thy mouth.* Jeremiah's.

*Fire.* Not wind, as ye say, ver. 13. As quick and certain in effect

people wood, and it shall devour them. **15.** Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. **16.** Their quiver is as an open sepulchre, they are all mighty men. **17.** And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. **18.** Nevertheless in those days, saith the LORD, I will not make a full end with you. **19.** And it shall come to pass, when ye shall say, Wherefore doeth the LORD our GOD all these things unto us? then shalt thou answer them, Like as ye have forsaken Me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours. **20.** Declare this in the house of Jacob, and publish it in Judah, saying, **21.** Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: **22.** Fear ye not Me? saith the LORD: will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? **23.** But this people hath a revolting and a rebellious heart; they are revolted and gone. **24.** Neither say they in their heart, Let us now fear the LORD our GOD, That giveth rain, both the former and the latter, in his season: He reserveth unto us the appointed weeks of the harvest. **25.** Your iniquities have turned away these things, and your sins have withholden good things from you. **26.** For among My people are found wicked men: they lay wait, as he

as fire applied to wood. There is probably an allusion to Jehoiakim's act of audacious wickedness in burning the written roll which contained the threatened judgment. Ch. xxxvi.

**15.** *A nation.* The Babylonians. This was threatened, Deut. xxviii. 49.

*House of Israel.* The two remaining tribes are thus called after the captivity of ten.

*Ancient.* Founded by Nimrod.

*Thou knowest not.* And therefore they will be deaf to cries for mercy.

**16.** *An open sepulchre.* They shall deal death with their arrows.

**17.** Comp. Deut. xxviii. 31—33.

**19.** *So shall ye serve strangers.* Thus heretics are cast out of the Church.

**21.** *Foolish.* God means that,

even without the precept, they might have known better by natural religion and reason.

*See not.* Ye have no spiritual perception.

**22.** I look not for perfection, but I expect reverence and gratitude.

**24.** *In their heart.* They have silenced even their natural conscience.

*The former and the latter.* In the spring and autumn. See here an emblem of the Law and the Gospel, or preventing and perfecting grace, inspiration and perseverance.

*The appointed weeks.* Between the Passover and Pentecost; or, a fit and dry season.

**25.** *These things.* Fruitful seasons, &c. Isa. v. 6.

**26.** *Wicked men.* Impious, atheists.

that setteth snares; they set a trap, they catch men. **27.** As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. **28.** They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. **29.** Shall I not visit for these things? saith the LORD: shall not My soul be avenged on such a nation as this? **30.** A wonderful and horrible thing is committed in the land; **31.** The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?

*They catch men.* Not as the Apostles, to save them alive, but to ruin and destroy their souls.

*27. A cage.* A decoy-cage.

*Rich.* Like the rich man in the parable, S. Luke xii. 19: "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

*31. Prophets — priests.* The "great men" to whom God sent,

ver. 5. The horrible thing is that the pretended prophets speak lies to please the people, while priests and people applaud, and encourage, and love to be deceived.

*Bear rule.* Retain their hold over the people by conniving at the lying predictions of the prophets.

*In the end.* In your punishment, your captivity. What will ye do in the judgment?

#### EVENING. Jeremiah xxii.

*This chapter contains God's judgment upon certain of the kings of Judah with a last exhortation to repentance—a warning to every Church, nation, and individual, lest they abuse the favour of God.*

**1.** Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word, **2.** And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: **3.** Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. **4.** For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. **5.** But if ye will not hear these words, I swear by Myself, saith the LORD, that this house shall become a desolation. **6.** For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto

**1. Go down.** From the temple. This prophecy was delivered in the reign of Jehoiakim, immediately after the events of the nineteenth and twentieth chapters.

**2. O king of Judah.** Whatever is addressed to the royal house is also spoken to prelates and clergy.

**3.** The prophet warns the king what he must do to avoid the coming judgment.

**4. Of this house.** Of Sion, the royal city. Comp. xvii. 25.

**6.** Gilead was the forest-land and pasture-land of Palestine, the most fertile part of the country;



Me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited. 7. And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire. 8. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city? 9. Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them. 10. Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country. 11. For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more: 12. But he shall die in the place whither they have led him captive, and shall see this land no more. 13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work; 14. That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion. 15. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? 16. He judged the cause of the poor and needy; then it was well with him: was not this to know Me? saith the LORD. 17. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. 18. Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! 19. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. 20. Go up to Lebanon, and cry; and lift up thy voice

Lebanon was the highest and grandest range of mountains. The meaning is: Though thou art rich, and flourishing, and supreme, yet thou shalt be brought down.

7. *Destroyers.* The Chaldeans. *Choice cedars.* The chief of the people.

8, 9. Comp. Deut. xxviii. 37: xxix. 24, 25.

10. *Dead.* The good Josiah.

*Him that goeth away.* Jehoahaz, son of Josiah, who was carried captive to Egypt, and died there. So he who is cut off from the Church shall never see heaven.

11. *Shallum.* The same as Jehoahaz. See 2 Kings xxiii. 30, 34.

13. This woe is pronounced against Jehoiakim or Eliakim, made king by Pharaoh-Nechoh,

in place of his brother Jehoahaz. 2 Kings xxiii. 34.

*That buildeth his house.* He took not warning from his brother's fate, for "he did that which was evil in the sight of the LORD, according to all that his fathers had done," and "did abominations." 2 Kings xxiii. 37; 2 Chron. xxxvi. 8.

15. *Did not thy father.* Did not Josiah enjoy his royal wealth without offending God?

16. *To know Me.* To love, and reverence, and serve Me.

18. *Ah.* These are parts of the usual funeral dirge.

19. *Buried.* His burial is not mentioned in Kings or Chronicles.

20. The prophet calls ironically on Jerusalem or on Jehoiakim, the feminine gender being used in re-

in Bashan, and cry from the passages: for all thy lovers are destroyed. **21.** I spake unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not My voice. **22.** The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. **23.** O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pains as of a woman in travail! **24.** As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon My right hand, yet would I pluck thee thence; **25.** And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. **26.** And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. **27.** But to the land wherunto they desire to return, thither shall they not return. **28.** Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? **29.** O earth, earth, earth, hear the word of the LORD. **30.** Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

proach of his effeminacy, to go to the hills and cry aloud to the neighbouring nations for help.

*From the passages.* From the roads or passes of the country.

*Thy lovers.* The Egyptians and others upon whom thou didst lean.

**22. The wind.** Thy chief men shall be utterly dispersed and destroyed, as chaff is driven by the wind, or as a hot, dry wind blasts vegetation. Isa. xli. 16; Jer. iv. 12, 13.

**23. Inhabitant** [Marg.: inhabitress] of Lebanon. Jerusalem (or Jehoiakim, as ver. 20), so addressed from the luxury and splendour of her buildings.

*Gracious.* Acceptable, being softened by sorrows.

**24. Coniah,** the same as Jehoiachin and Jeconiah, and successor to Jehoiakim. "*Je-coniah*" means "Preparation of the LORD." Jeremiah calls him "Prepared,"

or "Preparation," omitting the first syllable, and implying that he is "prepared" for destruction.

**26. Thy mother.** Nehushta. See 2 Kings xxiv. 8, 12, 15.

**28. Is this man.** A question of surprise. Is this the man once so honoured, now of no more value than a broken idol?

*His seed.* Children, probably born to him in Babylon. 2 Kings xxv. 27. See on v. 30.

**29.** As men obey Me not, hear thou, inanimate creation. Earth, that trembles at the presence of God (Ps. cxiv. 7), reproaches the dulness of man.

**30. Childless,** as to a natural successor, though he had children, (1 Chron. iii. 17, 18.) Salathiel (S. Matt. i. 12) was an adopted son. See S. Luke iii. 27. CHRIST was descended from David through Nathan, the line of Solomon ending in Jeconiah.

## FIFTEENTH SUNDAY AFTER TRINITY.

MORNING. Jeremiah xxxiv.

*The conduct of the Rechabites, in adhering consistently to the traditions of their fathers, is in exact contrast to that of Jehoiakim and the Jews, who had departed from the laws and customs of their fathers, and thus had brought a curse upon themselves.*

1. The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, 2. Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. 3. Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; 4. And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Ig-daliah, a man of GOD, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: 5. And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. 6. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: 7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. 8. Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; 9. Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: 10. But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the

2. *Rechabites.* They were Kenites, descendants probably of Jethro, the father-in-law of Moses. See 2 Kings x. 15; 1 Chron. ii. 55.

*House of the Lord.* Either in order that their conduct might be more known; or to reprove the priests.

*Give them wine.* To try them, for their own improvement, but chiefly to provoke the Jews to emulation and to convict them of disobedience.

4. *The chamber.* There were several chambers adjoining the temple for the use of the priests

and Levites, and as sacristies and vestries.

*A man of God.* A prophet. 2 Kings iv. 7.

*Chamber of the princes.* Where their offerings were kept.

6. *Our father.* The prohibition had now lasted 300 years.

7. *That ye may live.* Aloof from the cares and distractions of the world, the Rechabites, like true Christians now, regarded themselves as strangers and pilgrims.

11. *The Syrians.* They were engaged with the Chaldeans in this war. 2 Kings xxiv. 2.

Syrians: so we dwell at Jerusalem. **12.** Then came the word of the LORD unto Jeremiah, saying, **13.** Thus saith the LORD of hosts, the GOD of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to My words? saith the LORD. **14.** The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto Me. **15.** I have sent also unto you all My servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto Me. **16.** Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto Me: **17.** Therefore thus saith the LORD GOD of hosts, the GOD of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. **18.** And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the GOD of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: **19.** Therefore thus saith the LORD of hosts, the GOD of Israel; Jonadab the son of Rechab shall not want a man to stand before Me for ever.

*So we dwell at Jerusalem.* This was a necessity at the present time, and is therefore not imputed to them as a fault.

**19. For ever.** The Rechabites seem to have been preserved when the final captivity took place, and

to have enjoyed the privilege of worshipping at Jerusalem. Some say that they continued a distinct family to our LORD's time, and were among the first converts to Christianity.

#### EVENING. Jeremiah xxxvi.

*The very reverse of the obedience of the Rechabites is seen in the conduct of Jehoiakim and his people, which indeed was the proximate cause of the punishment of Judah. By burning the roll which contained God's threatened judgment the king deliberately rejected Him, and therefore for a time the Lord cast Judah off.*

**1.** And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying, **2.** Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

**1. In the fourth year.** Nebuchadnezzar now was about to invade Judah. **2 Kings xxiv. 1.**

**2. A roll.** The Jewish manu-

scripts were written upon long scrolls of parchment, which were afterwards rolled round two sticks.

*From the days of Josiah.* Je-

3. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way: that I may forgive their iniquity and their sin. 4. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which He had spoken unto him, upon a roll of a book. 5. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD: 6. Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. 7. It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people. 8. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house. 9. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem. 10. Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people. 11. When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD, 12. Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. 13. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. 14. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. 15. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in

remiah was to write a catalogue of the offences of God's people from the time of Josiah's reformation, and to denounce the coming judgment.

3. *It may be.* God speaks thus in regard to the changeableness and uncertainty and free will of man. Amos v. 15; Ezek. xii. 3. So 8. Luke xx. 13: "It may be, they will reverence him when they see him."

5. *I am shut up.* Under restraint, though not actually in prison. Comp. v. 19.

6. *The fasting day.* A public fast ordained probably in order to

avert the danger which threatened from the Chaldeans. There was still a certain outward respect for the name of God amid much self-will and real irreligion.

7. *It may be.* See on v. 3.

8. *Reading.* In the next year. See vv. 9, 10.

10. *The chamber of Gemariah.* Where the council sat. It appears to have looked into the *higher court*, the upper part of the court of the people, where the multitude was assembled and could hear what passed in the council chamber.

*New gate.* Built by Jotham. 2 Kings xv. 35.

their ears. **16.** Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words. **17.** And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? **18.** Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. **19.** Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be. **20.** And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. **21.** So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. **22.** Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. **23.** And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. **24.** Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words. **25.** Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them. **26.** But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them. **27.** Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, **28.** Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. **29.** And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? **30.** Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. **31.** And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the

**16. Were afraid.** As "Felix trembled," yet did not change his conduct. Acts xxiv. 25. Compare the first effect of the preaching of S. John the Baptist.

**22. Winter-house.** The luxury of the kings of Judah had provided separate dwellings for the hot and cold seasons. Compare Amos iii. 15. The "ninth month" answered to parts of our November and December.

**23. Leaves.** Probably the columns into which the writing was divided.

*He cut it.* The king cut it, and

threw it into the fire, thus denying God's authority and scorning His threats. Infidels are against Scripture, because Scripture is against them.

**26. Son of Hammelech.** Marg.: "Or, 'of the king,'" as in chap. xxxviii. 6. Comp. 1 Kings xxii. 26. Jerahmeel may have been of the royal family, if not Jehoiakim's son.

**30. Shall be cast out.** Compare chap. xxii. 19. His son Jehoiachin, after a reign of three months, was carried away to Babylon, being succeeded by his un-

evil that I have pronounced against them; but they hearkened not. **32.** Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

cle Zedekiah, the last king of Judah.

32. Thus the sentence pro-

nounced was again recorded with an aggravated doom.

## SIXTEENTH SUNDAY AFTER TRINITY.

MORNING. Ezekiel ii.

*Ezekiel prophesied in Babylonia during Judah's captivity, while God's rebellious people were undergoing their punishment. Their sins had turned God's face from them, but as they had not partaken of Israel's schism, they were not wholly cut off from means of grace and hope of restoration. Indeed henceforth the restoration begins. Ezekiel's prophecy comes especially home to Christians, the Israel of God in the Babylon of the world. The Jews in their captivity are also a type of fallen man, and the prophet, the "Son of Man," is a type of Him Who brought tidings of restoration, while He denounced man's sin. In this chapter we read the prophet's divine commission, and exhortation to holy courage, and see the Scripture delivered to him—a fit instruction for a minister of God.*

1. And He said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2. And the Spirit entered into me when He spake unto me, and set me upon my feet, that I heard Him That spake unto me. 3. And He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me: they and their fathers have transgressed against Me, even unto this very day. 4. For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the LORD GOD. 5. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. 6. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and

1. *He said.* The Word of God Who appeared unto him. Chap. i. 26—28.

*Son of man.* This title is used eighty-six times in this book, and shows the connexion between Ezekiel's prophecy and the Gospel, and Ezekiel's character and CHRIST, to whom the name "Son of man" is constantly applied by Himself. It is a title of humility, used especially, when the prophet is called to the vision of heavenly things.

*Stand upon thy feet.* He had fallen prostrate. i. 28; Dan. x. 9, 10.

2. *The Spirit.* He could not rise till God gave him the aid of His Spirit. Compare Rev. xi. 11. So the word preached profiteth not without the Spirit.

3. *I send thee.* God appoints Ezekiel to speak in the person of the Son of man.

6. *Though briers and thorns be with thee.* As CHRIST wore His

thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. **7.** And thou shalt speak My words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. **8.** But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. **9.** And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; **10.** And He spread it before me: and it was written within and without: and there was written therein lamentations, and mourning, and woe.

crown of thorns. *Among scorpions*, even the "generation of vipers" spoken of in the Gospel. So CHRIST says to His disciples, "Behold, I send you forth as sheep in the midst of wolves." And, "Fear not them which kill the body, but are not able to kill the soul." S. Matt. x. 16, 28.

**7.** 2 Tim. iv. 2: "Preach the word: be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine."

**8.** *Eat.* Meditate and digest.

Thus the mouth of Jeremiah was touched by the hand of God, giving him power of speech. See Rev. x. 9, 10; and Ezek. iii. 1—3.

**9.** *An hand.* "All Scripture is given by inspiration of God." 2 Tim. iii. 16; compare 2 S. Pet. i. 21.

**10.** *Within and without.* On both sides of the sheet. Scripture has an outward and literal, and an inward and spiritual sense.

*Lamentations—woe.* Such are the Scriptures to the reprobate and impenitent.

#### EVENING. Ezekiel xiii.

*God's vengeance is declared against false teachers who mislead His people. True prophets warn without flattering.*

**1.** And the word of the LORD came unto me, saying, **2.** Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; **3.** Thus saith the LORD GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! **4.** O Israel, thy prophets are like the foxes in the deserts. **5.** Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. **6.** They have seen vanity and lying divination, saying, The LORD

**2.** *Prophets.* As we read of Baal's "prophets." Such are heretical and schismatical teachers.

*Out of their own hearts.* Without being inspired and sent by God.

**3.** *Nothing.* No vision.

**4.** *Like the foxes.* Crafty, treacherous, hiding from the light, and fearful in danger.

**5.** *Into the gaps.* Ye have not stood in the breach, like true priests

interceding for the people, standing between God's vengeance and sinners. Compare Ps. cvi. 23.

*Made up the hedge.* Or "the wall." An idea taken from the defenders of a city, who, when a breach is made in their wall, build a new one within it, to prevent the entrance of the enemy.

**6.** *They have seen.* Their visions are false, their predictions Mes.



saith : and the LORD hath not sent them : and they have made others to hope that they would confirm the word. **7.** Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it ; albeit I have not spoken ? **8.** Therefore thus saith the LORD GOD ; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the LORD GOD. **9.** And Mine hand shall be upon the prophets that see vanity, and that divine lies : they shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel ; and ye shall know that I am the LORD GOD. **10.** Because, even because they have seduced My people, saying, Peace ; and there was no peace ; and one built up a wall, and, lo, others daubed it with untempered mortar : **11.** Say unto them which daub it with untempered mortar, that it shall fall : there shall be an overflowing shower ; and ye, O great hailstones, shall fall ; and a stormy wind shall rend it. **12.** Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it ? **13.** Therefore thus saith the LORD GOD ; I will even rend it with a stormy wind in My fury ; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it. **14.** So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof : and ye shall know that I am the LORD. **15.** Thus will I accomplish My wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it ; **16.** To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the LORD GOD. **17.** Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart ; and prophesy thou against them. **18.** And say, Thus saith the LORD GOD ; Woe to the women that sew pillows to all

*Made others to hope.* By their perseverance and assurance they make their hearers expect that their prophecies will be confirmed.

*9. In the assembly of My people.* In the church. Their place shall be in the Synagogue of Satan.

*In the writing.* The register.

*The land of Israel.* The rest of God's people.

*10. A wall.* The vain confidences which these false prophets, one after the other, build around their dupes. Or, the *one* who built, is Israel, who promised itself safety from Egypt or from elsewhere ; and the *others* are the prophets who encouraged the people in their vain expectation.

*Untempered mortar.* Mortar

that has no cementing power, mud without straw to bind it together, which the first violent rain will wash away. Metaphorically : slight and palliating remedies, loose and unsound teaching.

*11. An overflowing shower.* Referring to the destruction of Jerusalem by the Chaldeans, which would prove the falsehood of their prophets.

*17. The daughters.* False prophetesses, who plied their trade for lucre's sake.

*18. That sew pillows to all arm-holes.* Margin : "Or, 'elbows.'" That teach false security and self-indulgence. The Jews ate leaning on their elbows, and the effeminate used cushions to lean upon.

armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of My people, and will ye save the souls alive that come unto you? **19.** And will ye pollute Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to My people that hear your lies? **20.** Wherefore thus saith the LORD GOD: Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. **21.** Your kerchiefs also will I tear, and deliver My people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD. **22.** Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: **23.** Therefore ye shall see no more vanity, nor divine divinations: for I will deliver My people out of your hand: and ye shall know that I am the LORD.

*Make kerchiefs.* The kerchief completed the women's head dress. The prophetesses taught frivolity and luxury. Or, it may be, that the phrase refers to the blinding of the eyes, the deception, practised on those who trusted them.

*Of every stature.* Of every age and condition.

*To hunt souls.* To catch them and make them their prey.

*Save the souls alive.* Lulling them into false security amid their sins.

**19.** *Pollute Me.* Profane God's Name by pretending His authority for their counsels.

*For handfuls, &c.* For the meanest reward.

*To slay.* By pronouncing sentence of death against the righteous, and promising life to the wicked. See vv. 18, 22.

*Who hear.* Who give heed to.

**20.** *Your pillows wherewith, &c.* The effeminate luxury by which ye make souls fly like birds into your nets.

**22.** *Promising him life.* Without repentance.

**23.** *Nor divine.* Ye shall no longer practise the arts of divination. Compare Acts xix. 19.

## SEVENTEENTH SUNDAY AFTER TRINITY.

MORNING. Ezekiel xiv.

*There is no hope of restoration till the cause of sin is put away and the particular sin is repented of. God hates hypocrisy, and will not accept outward conversion without a change of heart. Each man also must repent for himself. The intercession of the holiest men will not avail without personal repentance.*

**1.** Then came certain of the elders of Israel unto me, and sat before me. **2.** And the word of the LORD came unto me, saying, **3.** Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be enquired of at all by them? **4.** There-

**1.** *Sat before me.* To enquire of the LORD at the prophet's mouth.

**3.** *Set up their idols.* Are still in their hearts inclined to idolatry. *Stumblingblock of their iniquity.*

fore speak unto them, and say unto them, Thus saith the LORD GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols; **5.** That I may take the house of Israel in their own heart, because they are all estranged from Me through their idols. **6.** Therefore say unto the house of Israel, Thus saith the LORD GOD; Repent, and turn yourselves from your idols: and turn away your faces from all your abominations. **7.** For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from Me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning Me; I the LORD will answer him by Myself: **8.** And I will set My face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of My people; and ye shall know that I am the LORD. **9.** And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out My hand upon him, and will destroy him from the midst of My people Israel. **10.** And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him; **11.** That the house of Israel may go no more astray from Me, neither be polluted any more with all their transgressions; but that they may be My people, and I may be their GOD, saith the LORD GOD. **12.** The word of the LORD came again to me, saying, **13.** Son of man, when the land sinneth against Me by trespassing grievously, then will I stretch out Mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: **14.** Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the LORD GOD. **15.** If I cause noisome

Idols, the instruments of their sin. They polluted God's worship with heathen rites.

**4. Of the house of Israel.** Of the covenanted people.

*According to.* I will answer him as befits one stained with idolatry.

**5. That I may take.** Catch, convince them in their own consciences, when they shall perceive that I know their secret idolatries. Or, suffer them to be deceived by the false prophets and idols upon whom they have set their heart, as v. 9.

**6. Repent,** viz., of your special sin; this is the first step of faith. We must renounce the world, the flesh, and the devil, before we can believe God's revelations, or keep His law.

**8. Make him a sign, &c.** A

fearful example. Deut. xxviii. 37. This is God's "answer" to such.

**9. The prophet.** The false prophet.

*I have deceived.* I have suffered him to be deceived. 1 Kings xxii. 23. Such is the doom of the wicked in the days of anti-Christ. 2 Thess. ii. 11, 12: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

**13. Staff of the bread.** Bread which is the staff of life. Lev. xxvi. 26.

**14.** There is a day of grace, (S. Luke xix. 42,) and a day of judgment when intercession will not avail.

*These three men.* They are

beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts; **16.** Though these three men were in it, as I live, saith the LORD GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. **17.** Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: **18.** Though these three men were in it, as I live, saith the LORD GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. **19.** Or if I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from it man and beast; **20.** Though Noah, Daniel, and Job, were in it, as I live, saith the LORD GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. **21.** For thus saith the LORD GOD; How much more when I send My four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? **22.** Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. **23.** And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the LORD GOD.

chosen as eminent for piety and intercession: Noah, because he obtained mercy at a time of universal destruction for himself and his family, and a promise from God, that He would never again bring a flood upon the earth; Daniel, the "man of desires," then young, and to be Ezekiel's successor, because he interceded for his people and won the promise of their restoration; and Job, because he was appointed by God to pray for his friends.

**19. In blood.** In many forms of death.

**21. How much more.** If one of these judgments is so terrible and destructive, how much more so are all four together.

**22. A remnant.** The Church is punished, yet not given over to destruction.

*Brought forth—come forth unto you.* Some shall be brought from Jerusalem captive into Chaldaea to prove to you by their doings that they are rightly punished.

*Shall be comforted.* Ye shall grieve less for your own troubles when ye see how just is God's vengeance.

#### EVENING. Ezekiel xviii.

*This chapter shows the terms on which alone remission of sins is obtained. The Jews had thought that God would overlook individual sins, having regard only to His promise to the nation. The prophet tells them that every one shall bear his own burden, and that national restoration is to be effected by individual reformation.*

**1.** The word of the LORD came unto me again, saying, **2.** What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have

**2. Concerning the land of Israel.** With respect to the desolation brought upon it.

*The fathers, &c.* A profane reflection on the second Commandment. Ex. xx. 5; Deut. v. 9:

eaten sour grapes, and the children's teeth are set on edge? **3.** As I live, saith the LORD GOD, ye shall not have occasion any more to use this proverb in Israel. **4.** Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die. **5.** But if a man be just, and do that which is lawful and right, **6.** And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, **7.** And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; **8.** He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, **9.** Hath walked in My statutes, and hath kept My judgments, to deal truly; he is just, he shall surely live, saith the LORD GOD. **10.** If he beget a son that is a robber,

comp. Jer. xxxi. 29, 30, and notes there. In things temporal children are often punished for their fathers' sins, but before GOD every soul shall stand or fall by its own doings. And the Jews had themselves imitated their parents' evil ways, and therefore deservedly suffered like punishment.

**3.** *Ye shall not have occasion.* GOD will plainly prove His equity.

**4.** *Are Mine.* By creation.

**5—9.** GOD sets forth His justice in five cases. First, the case of a just man, without regard to the relations of father and son, &c.

**5.** *Just.* Before GOD.

*Lawful and right.* Margin: "judgment and justice." The former implies obedience to outward law, the second refers to the faith from which the obedience springs. So that the phrase comes to, "Who acts rightly from right principle."

**6.** *Eaten upon the mountains.* Feasted on the sacrifices offered upon high places to false gods. Eating of such sacrifices was holding communion with idols. Comp. 1 Cor. x. 18—21. All these points (ver. 6—9) are mentioned to show that *all* sin must be avoided by the "just" man.

*Lifted up his eyes.* In desire, or prayer.

*Of the house of Israel.* Not only those of heathen nations, but those which have the sanction of the (apostate) Church.

*Neither hath come near, &c.* A law for married persons. Lev. xviii. 19. Comp. 1 Thess. iv. 4: "That every one of you should know how to possess his vessel in sanctification and honour."

**7.** *Hath restored.* Ex. xxii. 25, 26.

*Hath given, &c.* Hath bestowed alms of his own substance to those really in want.

*Hath covered.* S. Matt. xxv. 35, 36. So should Christians endeavour to clothe with the graces of the Spirit those who are naked of love and good works.

**8.** *Upon usury.* This was forbidden to be practised toward Israelites (Ex. xxii. 25), but was permitted toward strangers. (Deut. xxiii. 19, 20.) CHRIST, speaking of usury, says: "Do good, and lend, hoping for nothing again." S. Luke vi. 35.

**9.** *He is just.* 1 S. John iii. 7: "He that doeth righteousness is righteous."

*Shall surely live.* Shall escape temporal calamity, and shall live the life of grace here and of glory hereafter. Amos. v. 4.

**10—13.** The case of the evil son of a good father, dying in his sin.

a shedder of blood, and that doeth the like to any one of these things, **11.** And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, **12.** Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, **13.** Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. **14.** Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, **15.** That hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, **16.** Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, **17.** That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed My judgments, hath walked in My statutes; he shall not die for the iniquity of his father, he shall surely live. **18.** As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. **19.** Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live. **20.** The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. **21.** But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. **22.** All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. **23.** Have I any pleasure at all that the wicked should die? saith the LORD GOD: and not that he should return from his ways, and live? **24.** But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. **25.** Yet ye say, The way

**13. Shall he then live? Viz.,**  
for the merits of his father?

*His blood.* He shall bring destruction (temporal and spiritual) upon himself.

**14—18.** The third case: the good son of an evil father.

**20. The righteousness.** The righteous man shall stand, and be rewarded in his righteousness, God accepting at his hands the good works which His grace hath wrought in him.

**21—23.** Fourthly, the case of the sincere penitent.

**21. And keep—and do.** Complete repentance includes satisfaction and amendment of life.

**24.** The fifth case, when a righteous man dies in grievous sin.

*Shall not be mentioned.* Shall not be taken into account. He sins against light, and grace, and conscience. 2 S. Pet. ii. 21: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." So S. Paul says, 1 Cor. ix. 27:

of the LORD is not equal. Hear now, O house of Israel; Is not My way equal? are not your ways unequal? **26.** When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. **27.** Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. **28.** Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. **29.** Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not My ways equal? are not your ways unequal? **30.** Therefore I will judge you, O house of Israel, every one according to his ways, saith the LORD GOD. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin. **31.** Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? **32.** For I have no pleasure in the death of him that dieth, saith the LORD GOD; wherefore turn yourselves, and live ye.

"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Comp. Heb. vi. 4-6; Ps. cxxv. 5.

**26.** *In them.* In iniquities. One sin leads to many.

**30.** *Every one.* Individually, in particular.

**31.** *Make you.* Be not satisfied with outward conformity or legal righteousness, but use your free will, and *work with* the grace of GOD, and purify your hearts by repentance and obedience.

## EIGHTEENTH SUNDAY AFTER TRINITY.

MORNING. Ezekiel xx.

*The prophet pronounces heavy condemnation against those who, knowing better, despise and abuse the means and opportunities of grace. Yet amid the general ruin, the faithful "little flock" shall be safe.*

**1.** And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me. **2.** Then came the word of the LORD unto me, saying, **3.** Son of man, speak unto the elders of Israel, and say unto them, Thus saith the LORD GOD; Are ye come to enquire of Me? As I live, saith the LORD GOD, I will not be enquired of by you. **4.** Wilt thou judge them, son of

**1.** *In the seventh year.* From the captivity of Jehoiachin. Comp. i. 2; viii. 1.

*Sat before me.* See on xiv. 1.

**3.** *To enquire of Me.* Theirs was the hypocrisy of the will:

convinced of the duty of inward obedience, they wilfully satisfied themselves with the merest outward observance of religious forms.

**4.** *Wilt thou judge?* Marg.: "plead for them."

man, wilt thou judge them? cause them to know the abominations of their fathers: **5.** And say unto them, Thus saith the LORD GOD; In the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up Mine hand unto them, saying, I am the LORD your GOD; **6.** In the day that I lifted up Mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands: **7.** Then said I unto them, Cast ye away every man the abomination of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your GOD. **8.** But they rebelled against Me, and would not hearken unto Me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt. **9.** But I wrought for My Name's sake, that it should not be polluted before the heathen among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt. **10.** Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. **11.** And I gave them My statutes, and shewed them My judgments, which if a man do, he shall even live in them. **12.** Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the LORD That sanctify them. **13.** But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them. **14.** But I wrought for My Name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. **15.** Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; **16.** Because they despised My judgments, and walked not in My statutes, but polluted My sabbaths: for their heart went after their idols. **17.** Nevertheless Mine eye spared them from destroying them, neither did I make an end of them in the wilderness. **18.** But I said unto their children

*Cause them to know.* Remind them of their forefathers' continued disobedience. Acts vii. 51: "Ye do always resist the HOLY GHOST; as your fathers did, so do ye."

*5. Lifted up Mine hand.* Sware, made promise and vow, as ver. 15, &c. Gen. xiv. 22.

*7. The abomination of his eyes.* Idols to which they looked for help.

*8. Land of Egypt.* As though God had said, If they will not keep My covenant, they shall die with the Egyptians.

*9. I wrought.* I did that which

I did, not for their sake, but for My Name's sake, that the heathen might not think that I could not deliver them. So the "Name" of CHRIST is our salvation.

*11. Live in them.* He shall enjoy the life promised to those who keep the law. Gal. iii. 12.

*12. Sabbaths.* The observance of the seventh day, seventh year, &c.

*A sign.* As appointed by God Himself for special purposes of worship, and to separate them from the heathen, and as a type of rest in CHRIST.

*18. Unto their children.* After



in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: 19. I am the LORD your God; walk in My statutes, and keep My judgments, and do them; 20. And hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that I am the LORD your God. 21. Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments to do them, which if a man do, he shall even live in them; they polluted My sabbaths: then I said, I would pour out My fury upon them, to accomplish My anger against them in the wilderness. 22. Nevertheless I withdrew Mine hand, and wrought for my Name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. 23. I lifted up Mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; 24. Because they had not executed My judgments, but had despised My statutes, and had polluted My sabbaths, and their eyes were after their fathers' idols. 25. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live: 26. And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the LORD. 27. Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the LORD God; Yet in this your fathers have blasphemed Me, in that they have committed a trespass against Me. 28. For when I had brought them into the land, for the which I lifted up Mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings. 29. Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto

the forty years' wandering. Deut. ch. xxix.—xxxii. See on verse 25.

25. *I gave them.* God "gave them up unto their own heart's lusts, and let them follow their own imaginations." Ps. lxxxi. 13. The *statutes* and *judgments* here and ver. 18, are the idolatrous practices, the heathen abominations, to which God gave them over, because they chose them. Rom. i. 24; Acts vii. 42.

*Not live.* Which brought death with them. Contrast v. 11.

26. *I polluted them.* I permitted them to pollute themselves in their sacrificial rites, wherein they offered their first-born children as burnt offerings to Moloch. Ps. cvi. 37, 38.

*That I might.* That feeling My

anger they might be compelled to acknowledge Me.

27. *Yet in this.* Not content with past transgressions.

28. *They offered there.* God had limited His public worship to one place alone; but even those Israelites who worshipped Him, paid their devotions in forbidden spots and with unlawful rites.

*The provocation of their offering.* Their offering which provoked God.

29. *I said.* By the Law and Prophets.

*Whereunto ye go.* Instead of going to My temple.

*Bamah.* "High place." The very name *high place*, instead of *altar*, might admonish them of their disobedience. Deut. xii. 13, 14.

this day. **30.** Wherefore say unto the house of Israel, Thus saith the LORD GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? **31.** For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be enquired of by you, O house of Israel? As I live, saith the LORD GOD, I will not be enquired of by you. **32.** And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. **33.** As I live, saith the LORD GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: **34.** And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. **35.** And I will bring you into the wilderness of the people, and there will I plead with you face to face. **36.** Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the LORD GOD. **37.** And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: **38.** And I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. **39.** As for you, O house of Israel, thus saith the LORD GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto Me: but pollute ye My holy Name no more with your gifts, and with your idols. **40.** For in Mine holy mountain, in the mountain of the height of Israel, saith the LORD GOD, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. **41.** I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. **42.** And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers. **43.** And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. **44.** And ye shall know that I am the LORD, when I have wrought with you for My name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the LORD GOD. **45.** Moreover the word of the LORD came unto me, saying,

**32. As the heathen.** Careless, and unrestrained as they.

**33.** I will awaken your conscience by severe judgments.

**34.** I will separate you from evil communication.

**35.** I will strip you of all worldly comforts, and then, in your solitude, I will set your guilt before you.

**37. The rod.** Of correction and power.

*I will bring you.* I will again

subject you to the covenant from which you have released yourselves.

**38. They shall not enter.** An intimation of the punishment of those who rejected CHRIST.

**39. Go ye.** Ironical, as Amos iv. 4: "Come to Beth-el, and transgress." Comp. also 1 Kings xxii. 15; S. Matt. xxiii. 32.

**40. For in Mine holy mountain.** In Zion, and there only, shall the true Israelites worship Me. The

**46.** Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; **47.** And say to the forest of the south, Hear the word of the LORD; Thus saith the LORD GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. **48.** And all flesh shall see that I the LORD have kindled it: it shall not be quenched. **49.** Then said I, Ah, LORD GOD! they say of me, Doth he not speak parables?

only acceptable service is offered in the Communion of Saints.

**46.** *Forest of the south field.* Jerusalem, called a forest (Isa. ix. 18), as being thick-set with inha-

bitants, good and bad, as a forest is with trees. See ch. xxi. 2.

**47.** *Green tree.* The righteous. *Dry tree.* The evil. Comp. S. Luke xxiii. 31.

#### EVENING. Ezekiel xxiv.

*The greatest privileges, whether national or individual, are no preservative from destruction, if they are neglected. However dear to the Lord His people are, He will cast them off for their rebellion.*

**1.** Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying, **2.** Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. **3.** And utter a parable unto the rebellious house, and say unto them, Thus saith the LORD GOD; Set on a pot, set it on, and also pour water into it: **4.** Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. **5.** Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. **6.** Wherefore thus saith the LORD GOD; Woe to the bloody city, to the pot whose scum is therein,

**1.** *In the ninth year.* Of the captivity.

**2.** *Against Jerusalem.* The siege of Jerusalem by Nebuchadnezzar was revealed to Ezekiel in Chaldaea the very day on which it commenced. 2 Kings xxv. 1. The day of grace has a determined time to run; when that is past, the day of vengeance comes.

**3.** *A pot.* A sacrificial vessel. 1 Sam. ii. 14. Comp. Jer. i. 13. Jerusalem is the *pot* (ver. 6), a type of a carnal life.

**4.** *Every good piece.* Such as are specially dedicated to God. Here, the chief men of the city.

*Choice bones.* The most valiant of the people.

**5.** *Burn—the bones under it.* Feed the fire under the pot with the bones of those who have been slain. Ch. xi. 7. The fire is the judgment of God, and the Chaldean army.

**6.** *Wherefore.* Concerning this matter or this “parable.”

*Bloody city.* Jerusalem.

*Scum is therein.* The pot has been placed on the fire and left to itself, and its *scum* has accumulated. The judgments of God have only intensified the wickedness of Jerusalem.

and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. **7.** For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; **8.** That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. **9.** Therefore thus saith the LORD GOD; Woe to the bloody city! I will even make the pile for fire great. **10.** Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. **11.** Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. **12.** She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. **13.** In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee. **14.** I the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the LORD GOD. **15.** Also the word of the LORD came unto me, saying, **16.** Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. **17.** Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon

*No lot.* Let there be no casting of lots to decide which to save, but let all perish together. Comp. 2 Sam. viii. 2.

*7. Her blood.* Her acts of bloodshed are open and gloried in.

*Not upon the ground.* See Lev. xvii. 13.

*8. I have set.* She hath openly sinned, she shall be openly punished. She hath gloried in and defended her guilt; it shall not be covered or done away.

*10. Spice it well.* To make it a sweeter morsel for the enemy to devour.

*11. That the brass.* The city, as well as all therein, shall be destroyed.

*That the scum.* The whole framework of society is destroyed in order that the defilement may be removed.

*12. Shall be in the fire.* The defilement which she would not cleanse away herself, shall be removed by the judgment of God.

*13. In thy filthiness.* Thy de-

filement is joined with obstinate contempt of warnings and judgments.

*I have purged.* I have striven to reform thee by mercies and punishment, &c.

*14. Shall they judge.* Viz., the ministers of God's vengeance shall judge.

*16. The desire of thy eyes.* The wife whom thou lovest, a type of the destruction of the Jewish Church.

*With a stroke.* By an unexpected blow.

*Neither shalt thou mourn.* God teaches by this that the principle of true repentance is to be resigned under God's chastisement, and to grieve for the cause of it.

*17. Bind the tire.* Show none of the usual signs of mourning, as it was commanded to the priests. See Lev. x. 6; xxi. 10. Usually people shaved the hair, covered the mouth, and went barefoot in time of mourning. Jer. vii. 29; Job i. 20; 2 Sam. xv. 30.

thy feet, and cover not thy lips, and eat not the bread of men. 18. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. 19. And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? 20. Then I answered them, The word of the LORD came unto me, saying, 21. Speak unto the house of Israel, Thus saith the LORD God; Behold, I will profane My sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. 22. And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men. 23. And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. 24. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the LORD God. 25. Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, 26. That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? 27. In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD.

*Cover not thy lips.* Another sign of mourning. Lev. xiii. 45; Micah iii. 7.

*Bread of men.* The bread usually sent to mourners. Jer. xvi. 7; Hosea ix. 4.

18. *In the morning.* Of the next day.

21. *I will profane.* I will deliver it into the hands of the heathen, though it is very dear unto Me.

*The excellency of your strength.* The chief seat of your strength.

*Whom ye have left.* I.e., when ye were carried captive.

23. Ye shall make no useless lamentations for what ye have lost, but shall mourn for your iniquities which caused you loss.

*One toward another.* Sadly confessing your sins to one another.

24. *A sign.* From the heaviness of his burden, and the patience with which he bore it.

*This cometh.* Viz., the destruction of the Jewish people and Church, and their conduct thereupon.

26. *Shall come unto thee.* Fulfilled chap. xxxiii. 21, 22.

27. *Be opened.* Till the accomplishment of the prophecy, Ezekiel was divested of his office, his mouth was sealed. It was a time of separation from God; His oracles were silent; His grace had departed. The restoration of prophetic speech to the prophet was a sign of the re-establishment of the communication between the LORD and His people.

*They shall know.* Profiting by past warnings.

## NINETEENTH SUNDAY AFTER TRINITY.

MORNING. Daniel iii.

*The fallen and disorganised Church can only be restored by individual penitence and individual righteousness. The utter renunciation of the particular sins which had brought down God's vengeance is remarkably manifested in the bold confessions of the three children and Daniel. God uses the self-denial, firmness, and consistency of individuals in His general work of restoration. The boldness and sense of duty to God exhibited by the three children in this lesson led the king to tolerate the worship of the Lord, and to advance the youths to positions of eminence, thus enabling them to better the condition of their captive countrymen, and to set them an example of steadfastness and faith.*

1. Nebuchadnezzar the king made an image of gold, whose height was three-score cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. 2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. 3. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. 4. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, 5. That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. 6. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. 7. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up. 8. Wherefore at that time certain Chaldeans came near, and accused the Jews. 9. They spake and said to the king Nebuchadnezzar, O king, live for ever. 10. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: 11. And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. 12. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods,

1. *An image of gold.* Probably an image of himself, set up in order to ascertain the sentiments of his subjects towards him.

*Plain of Dura.* Near Babylon.

4. *People, nations, and languages.* A boastful way of ex-

pressing the vast extent of the Babylonian empire.

8. *Chaldeans.* A certain caste or class of learned men, the possessors of the old wisdom, which was written in the Chaldean tongue. There were four of these classes.

nor worship the golden image which thou hast set up. **13.** Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. **14.** Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up? **15.** Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? **16.** Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. **17.** If it be so, our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. **18.** But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. **19.** Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. **20.** And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. **21.** Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. **22.** Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. **23.** And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. **24.** Then Nebuchadnezzar the king was astonished and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. **25.** He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. **26.** Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and

**13.** *Shadrach, &c.* See ch. i. 6, 7, and ii. 49. Their Hebrew names were Ananias, Misael, and Azarias.

**15.** *Well.* Not in the original. The sentence is left unfinished by the monarch in his wrath. Comp. Ex. xxxii. 32; S. Luke xiii. 9.

*Who is that God?* Thus exalting himself above the Lord.

**16.** *We are not careful.* There is no need for deliberation in so plain a matter. Our duty is to obey God rather than man, and to take the consequences.

**17.** *If it be so.* If the doom you mention is to be ours.

**18.** *If not.* Whether He save us from the flames or not.

**21.** *Their coats.* Marg.: "mantles."

*Hosen.* Hose, or shoes.

*Hats.* Marg.: "turbans."

**23.** After this verse in some copies comes the hymn, "O all ye works of the Lord."

**24.** *Astonied.* Astonished at what he saw in the furnace.

**25.** *Four men.* CHRIST stands at His martyrs' side. Isa. xliii. 2.

*Loose.* Their bonds were burnt, but nothing else.

*Like the Son of God.* Bright

Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. **27.** And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. **28.** Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, Who hath sent His Angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. **29.** Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. **30.** Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

and glorious, above all human beauty and majesty. Job i. 6,

**26. Ye servants.** Perhaps Nebuchadnezzar remembered the confession he had formerly made, ii. 47.

**27. Had no power.** Wisd. xix. 21: "The flames wasted not the flesh of the corruptible living things, though they walked therein." So in The Song of the Three Holy Children (Apoc.), ver. 26, 27: "The Angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven; and made the midst of the furnace as it had been a moist whistling wind, so that the fire

touched them not at all, neither hurt, nor troubled them."

*Smell of fire.* The virtues and good works of the saints are not tarnished by their sufferings; the sweet odour of their graces is not impaired by affliction. So the saints shall pass unharmed through the fire of the last day: their bodies shall be raised incorruptible, and former sorrows shall be as though they never were.

**28. Have changed.** Have rendered his command of no effect. Or, have caused him to change his purpose.

**29. The God.** Nebuchadnezzar merely honours the Lord as one of the most powerful of gods. iv. 2, 8.

#### EVENING. Daniel vi.

*The unswerving fidelity of Daniel, in refusing to obey the wicked decree obtained by the intrigues of his enemies, gives another example of the way in which the Church, under God's grace, works out its restoration. God overrules men's evil designs to set forth His glory, and to establish His worship.*

**1.** It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; **2.** And over these three

**1. Darius.** Usually thought to be the same as Cyaxares II., a supposed son of Astyages; but more probably a viceroy set over Ba-

bylon by Cyrus. See ch. v. 31; ix. 1, and note there.

*Princes.* A body of councillors, residing in the capital, and meet-



presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. 3. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. 4. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. 5. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. 6. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. 7. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. 8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. 9. Wherefore king Darius signed the writing and the decree. 10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. 11. Then these men assembled, and found Daniel praying and making supplication before his God. 12. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. 13. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. 14. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. 15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. 16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God Whom thou servest continually, He will deliver thee. 17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his

ing together to advise the monarch, acting also as the provincial governors of the kingdom of Babylon, *the whole kingdom.*

8. *Which altereth not.* Comp. Esth. i. 19; viii. 8. The object of the edict was to have the king recognized as the representative of the gods above.

10. *Toward Jerusalem.* The Jews prayed toward Jerusalem as an acknowledgment of the duty

of personal attendance at the Temple services, and as the best substitute for a privilege that was denied them. Comp. 1 Kings viii. 44, 48; Ps. v. 7.

*Three times.* Ps. lv. 17.

16. *He will deliver.* Perhaps better, "May He deliver." Or the king so speaks, in order to comfort Daniel and excuse himself.

17. *Sealed.* As the stone at our Lord's burial. This was done

lords; that the purpose might not be changed concerning Daniel. **18.** Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. **19.** Then the king arose very early in the morning, and went in haste unto the den of lions. **20.** And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, Whom thou servest continually, able to deliver thee from the lions? **21.** Then said Daniel unto the king, O king, live for ever. **22.** My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt. **23.** Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. **24.** And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. **25.** Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. **26.** I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and stedfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. **27.** He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, Who hath delivered Daniel from the power of the lions. **28.** So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

that the malicious princes might not secretly destroy Daniel, if the lions spared him.

**23. Out of the den.** A type of CHRIST's Death and Resurrection. CHRIST went down to hell, the "roaring lion's" own dominion; but the devil could harm Him not, because innocency was found

in Him; and He rose again victorious, and was exalted unto God's right hand.

*He believed.* Heb. xi. 33: "Who through faith . . . stopped the mouths of lions."

**25. In all the earth.** The usual exaggerated style of Eastern proclamations.

## TWENTIETH SUNDAY AFTER TRINITY.

MORNING. Joel ii.

*This chapter teaches the danger of obstinately resisting the offers of grace. The prophet Joel describes the sore judgment which is coming upon the Jews, calls them earnestly to repentance, and promises, upon their repentance, full forgiveness and the restoration of every thing which had been taken from them. He ends by speaking of the first coming of Christ, the outpouring of the Spirit, the judgments upon His enemies, and the second coming of the Lord.*

1. Blow ye the trumpet in Zion, and sound an alarm in My holy mountain : let all the inhabitants of the land tremble : for the day of the LORD cometh, for it is nigh at hand ; 2. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains : a great people and a strong ; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. 3. A fire devoureth before them ; and behind them a flame burneth : the land is as the garden of Eden before them, and behind them a desolate wilderness ; yea, and nothing shall escape them. 4. The appearance of them is as the appearance of horses ; and as horsemen, so shall they run. 5. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. 6. Before their face the people shall be much pained : all faces shall gather blackness. 7. They shall run like mighty men ; they shall climb the wall like men of war ; and they shall march every one on his ways, and they shall not break their ranks : 8. Neither shall one thrust another ; they shall walk every one in his path ; and when they fall upon the sword, they shall not be wounded. 9. They shall run to and fro in the city ; they shall run upon the wall, they shall climb up upon the houses ; they shall enter in at the windows like a thief. 10. The earth shall quake before them ; the heavens shall tremble : the sun and the moon shall be dark, and the stars shall withdraw their shining : 11. And the LORD shall utter His voice before His army : for His

1. *The trumpet.* Used originally for religious purposes, now for alarm and fear.

*The day of the Lord.* Any day of judgment is so called. The particular judgments intended by the prophet are locusts, fire, drought, &c., but especially the invasion of Judah by the Assyrians, an image of its final destruction by the Romans. The imagery is generally adapted to the effects of the inroad of swarms of locusts.

2. *Darkness.* Even as a flight of locusts hides the sun.

*As morning.* Darkness stealing on, as the morning light stealing over the mountain tops.

*A great people.* Joel compares the locusts to those who are intended by them.

*Neither shall be.* Fulfilled finally in the Day of Judgment. But each chastisement has its own character.

3. *A fire.* Locusts "scorch" all they touch. Ps. cvii. 34. So

in the last day the earth shall be burned up. 2 Thess. i. 8 ; 2 S. Pet. iii. 10.

4. *Horses.* Locusts are said to resemble horses in the shape of the head.

5. *Noise of chariots.* Rev. ix. 9. There should be a comma after "chariots."

6. *Gather blackness.* The livid colour of utter fear or coming death. Comp. Lam. iv. 8, marg.

9. *The city.* Jerusalem.

*Windows.* These were only of lattice work. So sin enters through the unguarded senses.

*Like a thief.* Unawares. Comp. Rev. xvi. 15 ; S. Luke xii. 39.

10. The prophet passes from the locusts to the real signs that shall accompany the LORD coming to judgment. S. Luke xxi. 25, 26.

11. *His voice.* God calls His army to execute His judgments. S. Matt. xxii. 7.

*For—for—for.* A threefold ground of terror,

camp is very great: for he is strong that executeth His word: for the day of the LORD is great and very terrible; and who can abide it? **12.** Therefore also now, saith the LORD, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: **13.** And read your heart, and not your garments, and turn unto the LORD your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. **14.** Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the LORD your God? **15.** Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: **16.** Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. **17.** Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare Thy people, O LORD, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? **18.** Then will the LORD be jealous for His land, and pity His people. **19.** Yea, the LORD will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: **20.** But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things. **21.** Fear not, O land; be glad and rejoice: for the LORD will do great things. **22.** Be

*His camp.* All the instruments with which God punishes sin.

**12. Mourning.** Lit. "beating the breast." S. Luke xviii. 13.

**13. Not your garments.** I.e., "not only." Be not content with the outward marks of bitter grief.

*Repenteth.* The evil which God foretells, and at last inflicts, is, as it were, against His will, "Who is not willing that any should perish." (2 S. Pet. iii. 9). On the first tokens of repentance, He refrains from doing it.

**14. A blessing.** A token of forgiveness—viz., the power and the means of serving Him as of old. God promises forgiveness to all true penitents, but He retains or remits the temporal punishment of sin as He deems fit. Comp. 2 Sam. xii. 10, 13, 14, 19; Jon. iii. 9, 10.

**17. The porch.** A tower in front of the holy of holies; the

brazen altar for burnt offerings stood before it; the space between was an inner part of the priests' court, and where they offered prayer.

*Let them say.* The form of prayer is given them.

*The heathen.* This shows who are meant by the locusts.

**18. Jealous for.** Resenting the evil inflicted upon.

**19. Corn, and wine, and oil.** Temporal and spiritual blessings.

**20. Northern.** Assyrian. Again the imagery is taken from the locusts which perish in the sea.

*East sea.* The Dead Sea.

*The utmost (or "hinder") sea.* The Mediterranean.

*Because he.* Because he (the Assyrian, the instrument of God's vengeance) hath done proudly and arrogantly. Comp. the destruction of Sennacherib's army. Isa. xxxvii. 36.

not afraid, ye beasts of the field : for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. **23.** Be glad then, ye children of Zion, and rejoice in the LORD your GOD : for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. **24.** And the floors shall be full of wheat, and the fats shall overflow with wine and oil. **25.** And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you. **26.** And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your GOD, That hath dealt wondrously with you : and My people shall never be ashamed. **27.** And ye shall know that I am in the midst of Israel, and that I am the LORD your GOD, and none else : and My people shall never be ashamed. **28.** And it shall come to pass afterward, that I will pour out My Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions : **29.** And also upon the servants and upon the hand-maids in those days will I pour out My Spirit. **30.** And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. **31.** The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. **32.** And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered :

**22. Be not afraid.** The reversal of the former sentence. Ch. i. 18, 19, 20.

**Yield.** Put forth. All things serve God's people serving Him.

**23. The former rain moderately.** Marg. correctly : "A teacher of righteousness according to [or "unto"] righteousness." The Teacher, the object of Whose coming is righteousness, even CHRIST. He is the centre of all these dispensations.

**Rain.** In seed time and harvest ; rich temporal blessings, tokens of spiritual gifts, especially of preventing and perfecting grace.

**In the first month.** This belongs only to the latter rain, which falls in Nisan.

**25. I will restore.** God replaces the penitent sinner where he was before he fell. See Ezek. xviii. 21, 22.

**Locust, &c.** Images of spiritual enemies.

**28. Afterward.** After the punishment of the Jews, and the coming of CHRIST. See Acts ii. 17—21.

**All flesh.** All mankind, without regard to nations. **Flesh,** because the HOLY GHOST vouchsafes to dwell in our flesh, to sanctify and to heal it.

**Shall prophesy, &c.** These are instances of the miraculous effects of the outpouring of the Spirit, which were first bestowed on Jews only, *sons and daughters.*

**29. God is no respecter of persons,**

**30. Wonders.** At the Birth, the Passion, and Death of CHRIST, the destruction of Jerusalem, and in the future before the final judgment. S. Luke xxi. 10, 11, 25, 26. Josephus relates that before the destruction of Jerusalem, a sword appeared in the sky, a great light shone round the altar, one of the Temple doors burst open, and voices were heard, crying, "Let us go hence."

**Blood.** 1,100,000 perished in the final siege of Jerusalem, and the city and temple were burned up.

for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

82. *In mount Zion.* A type of the Church. S. Luke xxiv. 47: "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

*Hath said.* By the prophet Joel himself.

*In the remnant.* In the "few chosen," that flee from the wrath to come.

EVENING. Micah vi.

*God still pleads lovingly with His people, expostulating with them for their ingratitude, ignorance, injustice, and idolatry.*

1. Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice. 2. Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with His people, and He will plead with Israel. 3. O My people, what have I done unto thee? and wherein have I wearied thee? testify against Me. 4. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. 5. O My people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD. 6. Where-

1. *Hear ye.* Hear ye people what the LORD saith to me, viz., "Arise," &c.

*Contend.* Plead My cause in the face of all nature. *Mountains,* because on them were set up idols.

2. The prophet begins to execute the task committed to him.

*A controversy.* So Rev. ii. 14, 16, the LORD says to the Angel of the Church in Pergamos, "I have a few things against thee. Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth." Comp. Hos. xii. 2.

3. God's words to His people.

4. *Moses, Aaron, and Miriam.* Civil government, lawful clergy, and a well-constituted Church. GOD (verses 4, 5) mentions some of His chief acts of mercy unto His people in old time.

5. *Shittim.* E. of Jordan, the last stage of the journey in the wilderness, and where for their sin in the matter of Peor, &c. (Numb. xxv.), they deserved to be cut off. About Balaam see Numb. xxii.—xxiv. The meaning of the passage is, "Remember all that happened unto you from Shittim unto Gilgal."

*Gilgal.* The first camp on the west of Jordan, where the covenant was renewed. Jos. v. 9.

*The righteousness.* His faithfulness and truth.

6, 7, 8. These verses are supposed by some to be a conference between Balaam and Balak; Balaam's answer to the king being v. 8. Or verses 6, 7 are spoken by Micah in the person of the people. He replies in his own person, v. 8.

with shall I come before the LORD, and bow myself before the high GOD? shall I come before Him with burnt offerings, with calves of a year old? 7. Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? 8. He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy GOD? 9. The LORD's voice crieth unto the city, and the man of wisdom shall see Thy name: hear ye the rod, and who hath appointed it. 10. Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? 11. Shall I count them pure with the wicked balances, and with the bag of deceitful weights? 12. For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth. 13. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins. 14. Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword. 15. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine. 16. For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the in-

6. *Calves of a year old.* The sin offering of a priest. Lev. ix. 2.

7. Ps. xlix. 7, 8: "No man may deliver his brother: nor make agreement unto God for him. For it cost more to redeem their souls." There may be a reference to the human sacrifices offered to Moloch or Baal. Jer. xix. 5.

8. *To do justly, and to love mercy,* comprises the duties of the second table; *to walk humbly with God,* the duties of the first. Or the three comprise man's duty to himself, his neighbour, and his God.

9. *The city.* Jerusalem.

*Shall see.* He who is truly wise will recognize and reverence Thee.

*The rod.* Listen while I tell you of the chastisement coming on you.

10, &c. God recounts the prevailing sins of the people.

10. *Yet.* After all God's warnings.

*Treasures of wickedness.* Wealth acquired by wickedness.

13. *Sick.* I will smite thee, so as to make thee sick. Lev. xxvi. 16.

14. *Not be satisfied.* Either from not having enough (a meet punishment for those who have gotten wealth unjustly); or from being diseased, and so not gaining nourishment. Hos. iv. 10.

*In the midst of thee.* Thou shalt be overthrown and conquered in thy own country and city.

*Take hold.* Of wives and children, to deliver them from the enemy.

15. *And sweet wine.* I.e., Thou shalt tread out sweet wine.

16. *Statutes of Omri.* This refers especially to the reign of Ahab, who "walked in all the ways of the kings of Israel." 2 Chr. xxviii. 2; 1 Kings xvi. 26, 30, 34; 2 Kings xxi. 3.

*Thee.* Jerusalem.

habitants thereof an hissing: therefore ye shall bear the reproach of My people.

*A hissing.* Object of derision.  
1 Kings ix. 8.

*Ye.* Ye rich men (vv. 12, 15) shall endure the chief share of the shame which shall come upon My

people. Or, ye, the chosen nation, who boast of being God's peculiar care, shall suffer heavier punishment, for sinning against your high privileges.

TWENTY-FIRST SUNDAY AFTER TRINITY.

MORNING. Habakkuk ii.

*The prophet is instructed that it is his duty to learn the will of God, to teach it to his people, and to warn against the deadly nature of sin. Faith is shown to be the mainspring of the good man's life, and various sins are enumerated, for which God will take vengeance, though for a time He uses the sinner to work out His purposes.*

1. I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. 2. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. 3. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. 4. Behold, his soul

1. The prophet represents himself as waiting for the answer of God to his complaint (ch. i.), that the Chaldeans who should execute God's sentence against His people, were themselves worse than the Jews. God shows him (verses 5—19) that when He has used them as His instruments, He will take vengeance on them also in turn.

*I will stand.* So we Christians are soldiers of CHRIST, and have to watch always.

*Unto me.* Marg.: "in me." I.e., by His Spirit.

*I am reproved.* By the people. Or, by God.

2. *Tables.* Tablets of wood or brass.

*That he may run.* This implies not only that it was to be written legibly and plainly, but also that reading God's word is no hindrance, but rather a help, to running the way of His commandments. Lit.: that he who reads may be able to read it quickly and without hesitation.

3. *The vision.* The prophecy here set forth, verses 4—19. "For" introduces the reason why the vision should be written.

*An appointed time.* Not now, but according to a date fixed by God.

*It will not tarry.* Beyond the appointed time, though to the afflicted Jews it seems to delay.

4. Here follows the enumera-



which is lifted up is not upright in him : but the just shall live by his faith. 5. Yea, also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people : 6. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his ! how long ? and to him that ladeth himself with thick clay ! 7. Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them ? 8. Because thou hast spoiled many nations, all the remnant of the people shall spoil thee ; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. 9. Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil ! 10. Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. 11. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. 12. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity ! 13. Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity ? 14. For the earth shall be

tion of the Chaldean's crimes. He who is proud is really grovelling in selfishness.

*The just, &c.* Rom. i. 17 ; Gal. iii. 11. The just man, in so far as he is just, lives by faith ; his righteousness arises from, and is maintained by, faith. And this faith is not merely belief in all God's revelations, but also a firm trust in the forgiveness of sins, together with the will to please God and to keep His commandments.

6. *Increaseth.* Enlarges his ill-gotten possessions by further spoliation. How long will the LORD permit this to go on ?

*Thick clay.* Wealth of gold and silver, which are but so much clay, both a load and a pollution.

7. Prov. xvi. 18 : "Pride goeth before destruction, and an haughty spirit before a fall."

8. *The remnant.* Other nations.

*Violence of the land.* Or, against the land, as v. 17. *The land,* of Israel. *City,* Jerusalem. "They that hate the righteous shall be desolate." Ps. xxxiv. 21.

9. *To his house.* To establish and enrich his house. A further rebuke of the Babylonians.

10. Thou hast prepared ruin for thy nation by thy insatiable rapine, and shalt pay dearly for all thy violence.

11. If men hold their peace at thy cruelty and injustice, the very buildings thou hast raised will testify against thee. Comp. S. Luke xix. 40.

12. *A town—city.* Babylon.

13. The LORD permits the Chaldeans to punish Israel ; but He will soon take vengeance on the Chaldeans in turn.

*Shall labour.* God has let them build and beautify Babylon, but to their own loss ; for ere long it shall be burned up.

*For very vanity.* To no purpose. God has made all things here insufficient for our happiness, that we may place it on Him, with Whom only true joys are to be found.

14. *For, &c.* So all the earth shall recognize the providence and justice of God. See on Isa. xi. 9.

filled with the knowledge of the glory of the LORD, as the waters cover the sea. **15.** Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! **16.** Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory. **17.** For the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein. **18.** What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? **19.** Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. **20.** But the LORD is in His holy temple: let all the earth keep silence before Him.

**15, 16.** These verses allude to the intemperance and dissoluteness of the Babylonians; they also allegorically refer to their treatment of neighbouring nations, whom the Chaldeans deceived by feigned treaties and promises which they never meant to observe, and which only the more laid them open to danger.

**15. Thy.** A change of person.

**16. Drink thou also.** Sc. the cup of vengeance from the LORD, and be thou the laughing-stock of others.

*Shall be turned.* So that thou shalt drain its very dregs.

*Shameful spewing.* The direst and most degrading effects of the cup of vengeance.

**17. Of Lebanon.** Done to Lebanon (as v. 8). I.e., either the Holy Land, or the Temple, as Zech. xi. 1.

*Shall cover.* Shall destroy, ruin thee.

*The spoil of beasts which.* Rather, "The spoil of beasts shall make them afraid." *Beasts* are the Israelites, so called to keep up the metaphor of Lebanon, and because the Chaldeans treated

them as mere animals. The poor spoiled Israelites shall terrify them, *because of, &c.*; i.e., as a punishment for the murder and violence committed. Comp. v. 8.

**18, 19.** Another of the Babylonians' sins, trust in idols.

**18. Teacher of lies.** Which gives false notions of God, and deceives men with its attributed ideas of power.

*To make.* So trusteth in his work as to make dumb idols.

**19. The wood.** The wooden idol.

*Awake.* Harken to my prayer. As Ps. xxxv. 23.

*It shall teach.* So says the idolater of his image.

**20. But.** But the true LORD of all reigns in His holy temple, either heaven, or the Temple at Jerusalem, where God specially revealed Himself. Ps. xi. 4; Mic. i. 2.

*Keep silence.* Reverence, obey, and humble itself before Him. Zech. ii. 13: "Be silent, O all flesh, before the LORD: for He is raised up out of His holy habitation."

## EVENING. Proverbs i.

*The teaching of the year closes with lessons from the Book of Proverbs, the code of Christian morality. This is the summary of what has been taught during the preceding portion of the year, and contains a complete system of ethics in the form of precepts and apothegms. "Wisdom," in the books of Solomon and in the Apocrypha, is used in more senses than one. First, it means the quality which is an attribute of the Godhead; secondly, it is used for the Word, the Person of the Son, Jesus Christ; thirdly, it denotes the habit or act of the mind infused in men and angels by God Himself—the power of making a wise choice in every matter, which is true wisdom; fourthly, it signifies the rules or dictates of wisdom. It is in the third sense that we chiefly have to understand it in the selected chapters.*

*In this introductory chapter, Solomon states (1–17) that the object of the Proverbs is to teach practical wisdom, the beginning of which is the fear of the Lord: he exhorts all (18, 19) to study wisdom, and so avoid the enticements of evil: he introduces Wisdom inviting, promising, and threatening (20–33).*

1. The proverbs of Solomon the son of David, king of Israel; 2. To know wisdom and instruction; to perceive the words of understanding; 3. To receive the instruction of wisdom, justice, and judgment, and equity; 4. To give subtilty to the simple, to the young man knowledge and discretion. 5. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels; 6. To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. 7. The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. 8. My son, hear the instruction of thy father, and forsake not the law of thy mother: 9. For they shall be an ornament of grace unto thy

1. The general title of the book.

2. *To know.* I.e., these proverbs are composed that men may know.

*Instruction.* Discipline, that leads to wisdom.

*To perceive—of understanding.* Explanatory of *to know wisdom.*

3. *To receive—of wisdom.* Explanatory of *to know instruction*, v. 2.

*Justice.* I.e., to receive justice, &c. These three virtues are the fruits of right instruction. *Justice* is the act of rendering to all their due. *Judgment* is the mental process of judging and discriminating rightly. *Equity* is rectitude, the conforming one's judgment to the divine law of right, and striving to please God.

4. *Subtilty.* S. Matt. x. 16: "Be ye wise as serpents, and harmless [marg.: "simple"] as doves."

5. *A wise man.* The Proverbs are for the wise, as well as for the simple and young.

*Will hear.* These Proverbs.

7. *The fear of the Lord.* Not servile fear, but filial, i.e., charity. This is godliness and piety, the whole duty of man towards God, equivalent to faith in the New Testament. The first commandment of the first table.

8. The first commandment of the second table.

9. The grace of obedience adorns a child like a precious crown or necklace.

head, and chains about thy neck. **10.** My son, if sinners entice thee, consent thou not. **11.** If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: **12.** Let us swallow them up alive as the grave; and whole, as those that go down into the pit: **13.** We shall find all precious substance, we shall fill our houses with spoil: **14.** Cast in thy lot among us; let us all have one purse: **15.** My son, walk not thou in the way with them; refrain thy foot from their path: **16.** For their feet run to evil, and make haste to shed blood. **17.** Surely in vain the net is spread in the sight of any bird. **18.** And they lay wait for their own blood; they lurk privily for their own lives. **19.** So are the ways of every one that is greedy of gain: which taketh away the life of the owners thereof. **20.** Wisdom crieth without; she uttereth her voice in the streets: **21.** She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, **22.** How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? **23.** Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. **24.** Because I have called, and ye refused; I have stretched out my hand, and no man regarded; **25.** But ye have set at nought all my counsel, and would none of my reproof: **26.** I also will laugh at your calamity; I will mock when your fear cometh; **27.** When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. **28.** Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: **29.** For that they hated knowledge, and did not choose the fear of the LORD: **30.** They would none of my counsel: they despised all my reproof. **31.** Therefore shall they eat of the fruit of their own way, and be filled with their own devices. **32.** For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. **33.** But

**11. Without cause.** Without having any words with them, coming upon them suddenly. This is put forth as an inducement, that there shall be no danger.

**12.** Another inducement, that their destruction shall be easy, and will leave no more trace than did the overthrow of Korah and his friends. Numb. xvi.

**17, 18.** Birds do not consider why the net is spread, and fly eagerly to the bait without regarding the danger; so these evil-doers are intent only on seizing their prey, and perceive not the snares in which they involve themselves, the danger to soul and body which they incur.

**22. Simple—simplicity.** Worldly and carnal men, taken up with trifles, and neglecting the only

real business of life, are called here *simple*.

*Fools.* "Folly" means all impiety.

**26.** When the day of visitation is past, it will be the time of vengeance.

**27. When your fear.** When that which you fear comes upon you like some sudden and unexpected calamity.

**28.** Quoted, as referring to impenitent sinners, in the Communion Service.

**31. Be filled with.** Be cloyed and punished with their own evil pleasures, receiving in themselves the just reward of their deeds.

**32. The turning away.** Marg.: "ease;" i.e., the quiet and easy life of the simple shall prove their ruin. Comp. Ezek. xvi. 49. Or,

whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

their turning from God and right. Or, their causing the simple to sin.  
33. Though the wise man suffer trouble in this life (2 Tim. iii. 12),

yet he rejoices in tribulations (Rom. v. 3), and fears not what man can do against him.

## TWENTY-SECOND SUNDAY AFTER TRINITY.

MORNING. Proverbs ii.

*Wisdom is obtained by prayer, study, and practice (1—9): she giveth grace, safety from evil company and lust, and direction in the paths of righteousness (10—22).*

1. My son, if thou wilt receive my words, and hide my commandments with thee; 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding; 3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding; 4. If thou seekest her as silver, and searchest for her as for hid treasures; 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God. 6. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. 7. He layeth up sound wisdom for the righteous: He is a buckler to them that walk uprightly. 8. He keepeth the paths of judgment, and preserveth the way of His saints. 9. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. 10. When wisdom entereth into thine heart, and knowledge

1. *My son.* Solomon is speaking, a type of CHRIST speaking to us who are made children of God.

*Hide.* As a most precious thing. "Thy words have I hid within my heart, that I should not sin against Thee." Ps. cxix. 11.

4. Ps. cxix. 14: "I have had as great delight in the way of Thy testimonies, as in all manner of riches." Comp. ib. verses 127, 162, and S. Matt. xiii. 44.

5. *The knowledge of God.* Such as they have who love Him and do His will. 1 S. John ii. 3: "Hereby we do know that we know Him, if we keep His commandments." See note Isaiah liii. 11.

6. *Out of His mouth.* From His revelation. It is the gift of the HOLY SPIRIT.

7. *He layeth up.* God stores up as a reward for the righteous sound, durable, essential wisdom. Comp. Isa. xxxiii. 6.

*A buckler.* As He said to Abraham, "I am thy shield." Gen. xv. 1.

8. *He keepeth.* He keeps the paths of judgment in the case of the righteous: His care is over their actions. Ps. xvii. 5: "O hold Thou up my goings in Thy paths, that my footsteps slip not."

9. See on i. 3.

10. *Heart.* Not the brain only, but the will and affections.

is pleasant unto thy soul; **11.** Discretion shall preserve thee, understanding shall keep thee: **12.** To deliver thee from the way of the evil man, from the man that speaketh froward things; **13.** Who leave the paths of uprightness, to walk in the ways of darkness; **14.** Who rejoice to do evil, and delight in the frowardness of the wicked; **15.** Whose ways are crooked, and they froward in their paths: **16.** To deliver thee from the strange woman, even from the stranger which flattereth with her words; **17.** Which forsaketh the guide of her youth, and forgetteth the covenant of her God. **18.** For her house inclineth unto death, and her paths unto the dead. **19.** None that go unto her return again, neither take they hold of the paths of life. **20.** That thou mayest walk in the way of good men, and keep the paths of the righteous. **21.** For the upright shall dwell in the land, and the perfect shall remain in it. **22.** But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

**11. Discretion—understanding.** Which wisdom shall give.

**12. To deliver.** So as to deliver thee.

**13. Darkness.** Sin, deprived of the light of grace and God's presence. S. John viii. 12: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

**15. Crooked.** Wanting the straight rule of right, having no fixed direction, ever centring on self.

*Froward.* Perverse.

**16. The strange woman.** The harlot or adulteress. Properly one who is estranged in her affections

from her husband. Generally, sensual pleasure personified.

**17. The guide.** Her husband whom she took as her guide and lord in her youth.

*The covenant.* The marriage vow.

**18. Her house.** The places where such scenes of vice are enacted.

**19. Return.** The chains of sensuality are terribly strong.

**20.** Wisdom not only delivers from evil, but teaches good works. This verse depends on verse 11.

**21.** 1 Tim. iv. 8: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

EVENING. Proverbs iii.

*The value of wisdom duly retained (1—4); we must believe and trust in God, and patiently bear His chastisement (5—12); the gain, power, and benefits of wisdom (13—26); we should emulate the pious in their charitableness, not the evil in their wickedness, because God will destroy the latter and reward the former (27—35).*

**1.** My son, forget not my law; but let thine heart keep my commandments; **2.** For length of days, and long life, and peace, shall they add to thee. **3.** Let not mercy and truth forsake thee: bind them about thy neck; write them

**2. Length of days.** As in the Fifth Commandment, Deut. v. 16. Comp. ib. xxii. 7; xxv. 15.

*Long life.* Heb.: "Years of life," i.e., eternal life.

**3. About thy neck.** Let them

upon the table of thine heart : 4. So shalt thou find favour and good understanding in the sight of GOD and man. 5. Trust in the LORD with all thine heart ; and lean not unto thine own understanding. 6. In all thy ways acknowledge Him, and He shall direct thy paths. 7. Be not wise in thine own eyes : fear the LORD, and depart from evil. 8. It shall be health to thy navel, and marrow to thy bones. 9. Honour the LORD with thy substance, and with the firstfruits of all thine increase : 10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. 11. My son, despise not the chastening of the LORD ; neither be weary of His correction : 12. For whom the LORD loveth He correcteth ; even as a father the son in whom he delighteth. 13. Happy is the man that findeth wisdom, and the man that getteth understanding. 14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15. She is more precious than rubies : and all the things thou canst desire are not to be compared unto her. 16. Length of days is in her right hand ; and in her left hand riches and honour. 17. Her ways are ways of pleasantness, and all her paths are peace. 18. She is a tree of life to them that lay hold upon her : and happy is every one that retaineth her. 19. The LORD by wisdom hath founded the earth ; by understanding hath He established the heavens. 20. By His knowledge the depths are broken up, and the clouds drop down the dew. 21. My son, let not them depart from thine eyes : keep sound wisdom and discretion : 22. So shall they be life unto thy soul, and grace to thy neck.

be always closely present with thee, adorning thee like a precious chain round thy neck. There is a climax here : let mercy and truth be with thee as companions, closely joined to thee like a necklace, written on thy heart.

4. *Good understanding.* The being seen to be good. The phrase in the original means, That manner of life by which a man is shown to be virtuous.

7. *Be not wise.* Rom. xii. 16.

8. It shall give thee a sound mind in a sound body.

9. *Honour the Lord.* Alms given to His brethren are given to CHRIST. S. Matt. xxv. 40. The duty of giving tithes also is here enjoined.

11, 12. Heb. xii. 5, 6, which passage forms the Epistle in the Office for the Communion of the Sick.

14. *Merchandise.* Trade, or traffic. It is better to pay a price for wisdom than for silver.

15. *Rubies.* Perhaps better, "Pearls." Comp. S. Matt. xiii. 44—46.

16. Wisdom is represented as a queen holding forth presents to her subjects,—the choicest, even eternal life, in her right hand, the lower blessings of this world in her left.

18. *A tree of life.* Like the lost tree in Paradise, giving man life, health, and immortality ; and every one who will, may take hold of her.

19. *By wisdom.* By His Word.

20. *The depths.* The hidden springs burst forth.

21. *Them.* The precepts of wisdom.

*Eyes.* Of the mind rather than of the body. Let not the sight of other things drive away the memory of wisdom's laws and maxims.

*Sound wisdom.* See on ii. 7.

22. *Grace.* See on i. 9.

**23.** Then shalt thou walk in thy way safely, and thy foot shall not stumble. **24.** When thou liest down, thou shalt not be afraid : yea, thou shalt lie down, and thy sleep shall be sweet. **25.** Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. **26.** For the LORD shall be thy confidence, and shall keep thy foot from being taken. **27.** Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. **28.** Say not unto thy neighbour, Go, and come again, and to-morrow I will give ; when thou hast it by thee. **29.** Devise not evil against thy neighbour, seeing he dwelleth securely by thee. **30.** Strive not with a man without cause, if he have done thee no harm. **31.** Envy thou not the oppressor, and choose none of his ways. **32.** For the froward is abomination to the LORD : but His secret is with the righteous. **33.** The curse of the LORD is in the house of the wicked : but He blesseth the habitation of the just. **34.** Surely He scorneth the scorners : but He giveth grace unto the lowly. **35.** The wise shall inherit glory : but shame shall be the promotion of fools.

**25.** *Be not afraid.* Another reward of wisdom in the form of a command.

**27.** *Good.* Acts of charity and mercy.

**29.** *Securely.* Seeing he has no mistrust of thee and relies on thy virtue.

**30.** *Strive.* Referring chiefly to litigation.

**31.** *The oppressor.* I.e., when thou seest him prosperous. Comp. Ps. xxxvii. 1, 7.

**32.** *His secret.* The mystery of the prosperity of the wicked is understood by the righteous. Ps. xxv. 14. See S. Matt. xiii. 11 ; S. John xv. 15.

**34.** Quoted from the Septuagint version by S. James, iv. 6, and 1 S. Pet. v. 5.

**35.** Glory here and hereafter is the peculiar inheritance and dowry of the wise ; shame is the only inheritance which fools, when highest exalted, shall obtain.

## TWENTY-THIRD SUNDAY AFTER TRINITY.

### MORNING. Proverbs xi.

*From chap. x. to xxiv. inclusive, are contained the theorems of the doctrine of morality, Proverbs proper. Vices and virtues are set in opposition and compared together, that so their difference may appear the more plainly and convincingly. Secondary motives are set forth as well as high ones, because they are necessary for the mass of mankind, and lead on to better principles.*

**1.** A false balance is abomination to the LORD : but a just weight is His delight. **2.** When pride cometh, then cometh shame : but with the lowly is wisdom. **3.** The integrity of the upright shall guide them : but the perverseness of transgressors shall destroy them. **4.** Riches profit not in the day of wrath : but righteousness delivereth from death. **5.** The righteousness of the

**1.** *A false balance.* This includes all kinds of fraud and injustice.

**2.** *Lowly.* S. Matt. xi. 25 :

"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

**4.** *Righteousness.* They alone



perfect shall direct his way : but the wicked shall fall by his own wickedness. **6.** The righteousness of the upright shall deliver them : but transgressors shall be taken in their own naughtiness. **7.** When a wicked man dieth, his expectation shall perish : and the hope of unjust men perisheth. **8.** The righteous is delivered out of trouble, and the wicked cometh in his stead. **9.** An hypocrite with his mouth destroyeth his neighbour : but through knowledge shall the just be delivered. **10.** When it goeth well with the righteous, the city rejoiceth : and when the wicked perish, there is shouting. **11.** By the blessing of the upright the city is exalted : but it is overthrown by the mouth of the wicked. **12.** He that is void of wisdom despiseth his neighbour : but a man of understanding holdeth his peace. **13.** A talebearer revealeth secrets : but he that is of a faithful spirit concealeth the matter. **14.** Where no counsel is, the people fall : but in the multitude of counsellors there is safety. **15.** He that is surety for a stranger shall smart for it : and he that hateth suretiship is sure. **16.** A gracious woman retaineth honour : and strong men retain riches. **17.** The merciful man doeth good to his own soul : but he that is cruel troubleth his own flesh. **18.** The wicked worketh a deceitful work : but to him that soweth righteousness shall be a sure reward. **19.** As righteousness tendeth to life : so he that pursueth evil pursueth it to his own death. **20.** They that are of a froward heart are abomination to the LORD : but such as are upright in their way are His delight. **21.** Though hand join in hand,

who are clothed in the righteousness of CHRIST shall be *delivered from eternal death* in the "day of wrath." Comp. Gen. vii. 1. *Righteousness* is sometimes taken for Almsgiving, as Dan. iv. 27.

**7. Expectation.** His expectations are bounded by this world, and death puts an end to them.

*Perisheth*, i.e., in death.

**8. In his stead.** The wicked fall into the pit which they have made for the righteous. Comp. ch. xxi.

**18.** Or, though the righteous be in distress for a time and the evil are prosperous, yet the time shall come when the latter shall suffer ill, receiving the reward of their wickedness. See on Isa. xliii. 3.

**9. Destroyeth.** Seduces, deceives into fatal error.

*Knowledge*, i.e., of duty and true religion. The verse is true of the attempts of heretics, which are powerless against the Churchman's well grounded faith,

**11.** The reason of ver. 10.

*The blessing.* Their intercession, and the favour of GOD shown for their sake.

*Mouth of the wicked.* Cursing, or evil counsel.

**12. Despiseth.** I.e., speaks scornfully, ridicules.

*Holdeth his peace*, about his neighbour's faults. Charity "beareth," i.e., covereth, or endureth "all things." 1 Cor. xiii. 7.

**16.** As a woman obtains honour by her beauty and virtue, so men obtain wealth by their strength and industry.

**17.** The merciful man, dispensing his substance liberally, benefits himself and all around him ; the niggard (*cruel*) not only does no acts of kindness to others, but stints even himself.

**18. Deceitful.** That cannot be relied upon, that will deceive expectation, opposed to the *sure reward* of the righteous.

**21. Hand join in hand.** Alluding to the striking of hands to take an oath or to complete a

the wicked shall not be unpunished : but the seed of the righteous shall be delivered. **22.** As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. **23.** The desire of the righteous is only good : but the expectation of the wicked is wrath. **24.** There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty. **25.** The liberal soul shall be made fat ; and he that watereth shall be watered also himself. **26.** He that withholdeth corn, the people shall curse him : but blessing shall be upon the head of him that selleth it. **27.** He that diligently seeketh good procureth favour : but he that seeketh mischief, it shall come unto him. **28.** He that trusteth in his riches shall fall : but the righteous shall flourish as a branch. **29.** He that troubleth his own house shall inherit the wind : and the fool shall be servant to the wise of heart. **30.** The fruit of the righteous is a tree of life ; and he that winneth souls is wise. **31.** Behold, the righteous shall be recompensed in the earth : much more the wicked and the sinner.

bargain. "Though the wicked strengthen himself by leagues, and alliances, and family connections." The banding together of the wicked is contrasted with the *seed*, the friends, family, and posterity of the righteous.

**22.** *A swine's snout.* Alluding to the use of nose-rings among Eastern nations. Beauty without modesty is as incongruous as a jewel in a pig's nostril.

**23.** All that the righteous desire is good ; the wicked wish and expect only to vent their wrath and malice. Or, spiritually, *good* is happiness in heaven ; *wrath* is the anger of God, as Rom. ii. 8, 9 ; Heb. x. 27.

**24.** *That scattereth.* Giveth alms. Met., from sowing.

*Withholdeth.* From the poor.

**25.** 2 Cor. ix. 6, 7 : "This I say, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity : for God loveth a cheerful giver." Comp. S. Matt. x. 42.

**26.** *Withholdeth corn.* Hoards

it up in a time of scarcity in order to raise the price. A warning to priests, the dispensers of God's Word and Sacraments.

**29.** *Troubleth.* Either by causing discord and quarrels, or by squandering his property.

*Shall inherit the wind.* Shall be reduced to poverty, shall lose his hopes.

**30.** *Is a tree.* I.e., is the fruit of a tree of life. (Gen. ii. 9.) This tree, mystically, is wisdom. Ch. iii. 18.

*Winneth souls.* To God, by example or precept. The righteous is like the tree of life in Eden, bringing forth fair fruits, which attract all men unto them.

*Is wise.* Dan. xii. 3 : "They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever."

**31.** If the good are punished for their faults in this world, what shall be the punishment of the wicked both here and hereafter ? 1 S. Pet. iv. 18, from Septuagint : "If the righteous scarcely be saved, where shall the ungodly and the sinner appear ?"

## EVENING. Proverbs xii.

1. Whoso loveth instruction loveth knowledge : but he that hateth reproof is brutish. 2. A good man obtaineth favour of the LORD : but a man of wicked devices will He condemn. 3. A man shall not be established by wickedness : but the root of the righteous shall not be moved. 4. A virtuous woman is a crown to her husband : but she that maketh ashamed is as rottenness in his bones. 5. The thoughts of the righteous are right : but the counsels of the wicked are deceit. 6. The words of the wicked are to lie in wait for blood : but the mouth of the upright shall deliver them. 7. The wicked are overthrown, and are not : but the house of the righteous shall stand. 8. A man shall be commended according to his wisdom : but he that is of a perverse heart shall be despised. 9. He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread. 10. A righteous man regardeth the life of his beast : but the tender mercies of the wicked are cruel. 11. He that tilleth his land shall be satisfied with bread : but he that followeth vain persons is void of understanding. 12. The wicked desireth the net of evil men : but the root of the righteous yieldeth fruit. 13. The wicked is snared by the transgression of his lips : but the just shall come out of trouble. 14. A man shall be satisfied with good by the fruit of his mouth : and the recompence of a man's hands shall be rendered unto him. 15. The way of a fool is right in his own eyes : but he that hearkeneth unto counsel is wise. 16. A fool's wrath is presently known : but a prudent man covereth shame. 17. He that speaketh truth sheweth forth righteousness : but a false witness deceit. 18. There is that speaketh like the piercings of a sword : but the tongue of the wise is health. 19. The lip of truth shall be established for ever :

2. *Favour.* Grace upon grace, so that from good he may attain to better.

3. *Root.* The just is rooted in CHRIST.

4. *Is as rottenness.* Is an incurable grief and trouble.

6. *The mouth.* The good advice of good men shall deliver them whom the wicked seek to destroy.

7. *And are not.* Ps. xxxvii. 35, 36 : "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not : yea, I sought him, but he could not be found."

9. Happier is he who makes no show abroad, and yet has servants at home to do his bidding, than he who appears in great pomp and splendour, while at home he has scarce bread to eat. Others

translate : "Better is the poor man who waits on himself."

10. *The tender mercies.* Their very acts of kindness are done in a harsh manner, or are only a pretence to cover their real designs.

11. *Vain.* Idle.

12. *The net.* The craft, the arts. On the other hand, the root of the righteous yieldeth fruit without any such evil arts.

13. *Shall come out.* Because he takes heed to his words.

14. A man's words and works shall meet with merciful retribution. Or, he who by kind word and deed comforts the afflicted shall be rewarded by God. Compare xiii. 2.

16. *Covereth shame.* Pardons, or conceals, an injury done to him.

18. *Like, &c.,* calumniously, bitterly.

but a lying tongue is but for a moment. **20.** Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy. **21.** There shall no evil happen to the just: but the wicked shall be filled with mischief. **22.** Lying lips are abomination to the LORD: but they that deal truly are His delight. **23.** A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness. **24.** The hand of the diligent shall bear rule: but the slothful shall be under tribute. **25.** Heaviness in the heart of man maketh it stoop: but a good word maketh it glad. **26.** The righteous is more excellent than his neighbour: but the way of the wicked seduceth them. **27.** The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious. **28.** In the way of righteousness is life: and in the pathway thereof there is no death.

**19.** *For a moment.* Is soon detected, and loses all weight.

**20.** *Deceit,* and the pains and anxieties that come therewith, contrasted with the joy of heart and quiet of conscience that peace-makers feel.

**21.** *No evil.* Nothing that is really an evil. Rom. viii. 28.

**23.** *Concealeth.* Does not blurt out all he knows. *Proclaimeth.* Betrays their folly.

**24.** *Mystically:* the active, faith-

ful Christian gets the mastery over his lusts; the slothful is in bondage to Satan.

**26.** *More excellent.* Because righteousness is better than all earthly glory.

**27.** *Roasteth not.* Loses the fruit of his labour.

*Is precious.* Is stable and valued.

**28.** Both clauses of the verse express similar notions.

## TWENTY-FOURTH SUNDAY AFTER TRINITY.

### MORNING. Proverbs xiii.

**1.** A wise son heareth his father's instruction: but a scorner heareth not rebuke. **2.** A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence. **3.** He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction. **4.** The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. **5.** A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame. **6.** Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner. **7.** There is that maketh him-

**2.** The man who has used his tongue for good shall reap a rich reward: but he who has abused the power of speech shall be punished for the mischief he has done. See on xii. 14.

**4.** *Desireth* only, doth not *will* and work. Compare Ch. xxi. 25, 26.

**5.** *A wicked man.* A liar.

**6.** *In the way,* i.e., keepeth in the right way.

**7.** *Maketh.* Pretends, assumes the appearance of. So that the verse means, that we must not judge by outward appearance. Others say the meaning is: Some are content, though they have no-

self rich, yet hath nothing: there is that maketh himself poor, yet hath great riches. 8. The ransom of a man's life are his riches: but the poor heareth not rebuke. 9. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. 10. Only by pride cometh contention: but with the well advised is wisdom. 11. Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase. 12. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. 13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. 14. The law of the wise is a fountain of life, to depart from the snares of death. 15. Good understanding giveth favour: but the way of transgressors is hard. 16. Every prudent man dealeth with knowledge: but a fool layeth open his folly. 17. A wicked messenger falleth into mischief: but a faithful ambassador is health. 18. Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured. 19. The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil. 20. He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. 21. Evil pursueth sinners: but to the righteous good shall be repayed. 22. A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just. 23. Much food is in the tillage of the poor: but there is that

thing; others are wasteful and always poor, though they have much wealth. Mystically, Dives in the parable (S. Luke xvi.) was poor, and Lazarus rich.

8. A rich man has often to ransom his life by paying money to escape the consequences of crimes charged against him; but no one thinks it worth while to bring accusations against a poor man. Eccles. vii. 12: "Money is a defence."

9. *The light.* The excellence, grace, happiness. *Rejoiceth*, themselves and others; or passively, shineth brighter and brighter. Observe: *Light* is contrasted with *lamp*.

10. Pride leads to rivalry and strife; humility (*the well advised*) produces peace and concord (*wisdom*). Such metonymy is common in the Proverbs.

11. *By vanity.* By evil practices. So there is no royal road either to holiness or to learning.

12. *Is a tree of life.* Reviving, strengthening, rejoicing. Compare ver. 19.

13. *The word.* Of God. Some good work enjoined by God.

14. *Of the wise.* Which the wise man teaches and fulfils. This law leads to life and happiness here and hereafter, "having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8. Compare S. John v. 24.

15. *Good understanding.* Wise and pious discipline and behaviour.

*Giveth favour.* Makes one acceptable with God and man.

*The way.* The life and doctrine. *Is hard.* Difficult and destructive.

16. *Dealeth.* Acts with forethought. *Layeth open.* By the way in which he acts.

17. *Is health.* Brings safety and strength. A word to preachers.

19. The obtaining of righteous ends (which is their *desire*) is *sweet to the soul* of good men; but to leave off from evil and to accomplish some good purpose, is hateful to *fools*, wicked men.

22. *For the just.* Righteous strangers. Compare the Parable of the husbandmen, S. Matt. xxi.

23. *Is in the tillage of the poor.*

is destroyed for want of judgment. **24.** He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes. **25.** The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

Because they labour with diligence and skill. *Want of judgment.* Lack of knowledge of the laws of agriculture. Mystically, *the tillage of the poor* is alms-doing.

**24. Hateth.** Acts as though he hated.

**25. Shall want.** Because they are greedy and insatiable, and because God does not prosper their undertakings.

EVENING. Proverbs xiy.

**1.** Every wise woman buildeth her house: but the foolish plucketh it down with her hands. **2.** He that walketh in his uprightness feareth the LORD: but he that is perverse in his ways despiseth Him. **3.** In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them. **4.** Where no oxen are, the crib is clean: but much increase is by the strength of the ox. **5.** A faithful witness will not lie: but a false witness will utter lies. **6.** A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth. **7.** Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. **8.** The wisdom of the prudent is to understand his way: but the folly of fools is deceit. **9.** Fools make a mock at sin: but among the righteous there is favour. **10.** The heart knoweth his own bitterness: and a stranger doth not intermeddle with his joy. **11.** The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. **12.** There is a way which seemeth right unto a man, but the end thereof are the ways of death. **13.** Even in laughter the heart is sorrowful: and the end of that mirth is heaviness. **14.** The backslider in heart shall

**1. Buildeth her house.** Manages her family well, and increases its wealth and virtue. Compare Ruth iv. 11. Mystically, this verse is fulfilled in the Christian Church and the Synagogue of the Jews.

**2. Feareth.** Proves by his life that he fears the LORD. *Despiseth Him,* the LORD.

**3. A rod of pride.** A scourge for pride, especially for their own pride.

**4. Clean.** Empty, without food. Oxen were used for ploughing and threshing.

**5. Will utter.** Will breathe out, speak lies with every breath he takes.

**8. His way.** What he is doing, and what he ought to do. *The folly,*

that which stands in the place of wisdom to fools. *Deceit,* self-deceit.

**9. Make a mock at sin.** Ridicule the sins of others, and so excite ill feeling; but good men never laugh at one who has fallen into sin, but are gentle and patient with him, and thus conciliate favour, good will.

**11. The house of the wicked.** *House,* because he makes this world his home. *Tabernacle,* or tent, because the good man knows he is only a sojourner and pilgrim here.

**13.** This verse refers to the pleasures of the wicked.

**14.** He that relapses into sin shall soon be cloyed with his evil

be filled with his own ways : and a good man shall be satisfied from himself. **15.** The simple believeth every word : but the prudent man looketh well to his going. **16.** A wise man feareth, and departeth from evil : but the fool rageth, and is confident. **17.** He that is soon angry dealeth foolishly : and a man of wicked devices is hated. **18.** The simple inherit folly : but the prudent are crowned with knowledge. **19.** The evil bow before the good : and the wicked at the gates of the righteous. **20.** The poor is hated even of his own neighbour : but the rich hath many friends. **21.** He that despiseth his neighbour sinneth : but he that hath mercy on the poor, happy is he. **22.** Do they not err that devise evil ? but mercy and truth shall be to them that devise good. **23.** In all labour there is profit : but the talk of the lips tendeth only to penury. **24.** The crown of the wise is their riches : but the foolishness of fools is folly. **25.** A true witness delivereth souls : but a deceitful witness speaketh lies. **26.** In the fear of the LORD is strong confidence : and his children shall have a place of refuge. **27.** The fear of the LORD is a fountain of life, to depart from the snares of death. **28.** In the multitude of people is the king's honour : but in the want of people is the destruction of the prince. **29.** He that is slow to wrath is of great understanding : but he that is hasty of spirit exalteth folly. **30.** A sound heart is the life of the flesh : but envy the rottenness of the bones. **31.** He that oppresseth the poor reproacheth his Maker : but he that honoureth Him hath mercy on the poor. **32.** The wicked is driven away in his wickedness : but the righteous hath hope in his death. **33.** Wisdom resteth in the heart of him that hath understanding : but that which is in the midst of fools is made known. **34.** Righteousness exalteth a nation : but sin is a reproach to any people. **35.** The king's favour is toward a wise servant : but his wrath is against him that causeth shame.

pleasures, or shall suffer the penalty of them ; but a consistently good man shall find comfort and rest in his quiet conscience and his heart full of God.

**15.** *Simple*, inexperienced, silly. So ver. 18.

**21.** *His neighbour*. Because he is poor, ver. 20.

**22.** *Err*. From the way of right and salvation. *Truth*. God's faithfulness to His promises.

**23.** *Talk*. Idle talk without labour.

**24.** Riches in a wise man's hands are a crown and glory to him ; but the only crown which fools have (*the foolishness* per metonym.) is folly.

**25.** Fulfilled in CHRIST (Rev. i. 5,) and anti-Christ ; in faithful preachers and heretical.

**26.** The fear of the LORD pro-

duces in a man strength and confidence, and *his children* (either the LORD's children, or those of the man who fears God) shall have the LORD for their refuge.

**27.** See on xiii. 14.

**29.** *Exalteth*. Exposes, betrays his folly.

**30.** *Sound heart*. Free from evil passions, envy, anger, &c.

**32.** The wicked is cut off in the midst of his wickedness, and so dies without hope : *but the righteous, &c.*

**33.** A wise man keeps his wisdom in his heart till an occasion for its exercise arrives ; but a fool, if he knows anything, can never contain his knowledge.

**35.** If this be the case with earthly kings, how much more so with God, Who is King of kings ! See S. Matt. xxiv. 45—51.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

MORNING. Proverbs xv.

1. A soft answer turneth away wrath : but grievous words stir up anger. 2. The tongue of the wise useth knowledge aright : but the mouth of fools poureth out foolishness. 3. The eyes of the LORD are in every place, beholding the evil and the good. 4. A wholesome tongue is a tree of life : but perverseness therein is a breach in the spirit. 5. A fool despiseth his father's instruction : but he that regardeth reproof is prudent. 6. In the house of the righteous is much treasure : but in the revenues of the wicked is trouble. 7. The lips of the wise disperse knowledge : but the heart of the foolish doeth not so. 8. The sacrifice of the wicked is an abomination to the LORD : but the prayer of the upright is His delight. 9. The way of the wicked is an abomination unto the LORD : but He loveth him that followeth after righteousness. 10. Correction is grievous unto him that forsaketh the way : and he that hateth reproof shall die. 11. Hell and destruction are before the LORD : how much more then the hearts of the children of men ? 12. A scorner loveth not one that reproveth him : neither will he go unto the wise. 13. A merry heart maketh a cheerful countenance : but by sorrow of the heart the spirit is broken. 14. The heart of him that hath understanding seeketh knowledge : but the mouth of fools feedeth on foolishness. 15. All the days of the afflicted are evil : but he that is of a merry heart hath a continual feast. 16. Better is little with the fear of the LORD than great treasure and trouble therewith. 17. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. 18. A wrathful man stirreth up strife : but he that is slow to anger appeaseth strife. 19. The way of the slothful man is as an hedge of thorns : but the way of the righteous is made plain. 20. A wise son maketh a glad father : but a foolish man despiseth his mother. 21. Folly is joy to him that is destitute of wisdom : but a man of understanding walketh uprightly. 22. Without counsel purposes are disappointed : but in the multitude of counsellors they are established. 23. A man hath joy by the answer of his

2. *Arigh.* In the right time, place, and manner. *Poureth out.* Anywhere and anywise.

4. *A wholesome tongue.* "Heb. 'The healing of the tongue.'" *Marg.* A tongue that soothes, heals, and encourages. *Therein,* In the tongue. *Is a breach.* Hurts, wounds.

6. Mystically, the righteous lay up treasure in heaven : the wicked bring only trouble on themselves by the way in which they use their wealth.

10. *He that hateth.* He who not only forsaketh the way of life, but hateth God's merciful reproof, shall die in his sins.

11. Compare ver. 3. *Hell and destruction,* the grave that devours all. Or, *hell* is the abode of the departed ; *destruction,* the place of the damned.

15. *Afflicted.* One who lets himself be overcome by sorrow, or whose conscience is disquieted. *Merry.* Cheerful, with heart at rest.

17. *Stalled.* Kept and fattened in a stall.

19. *As an hedge.* Full of obstacles and causes of delay.

21. *Walketh uprightly.* And finds his joy in his righteous walk.

23. Every one rejoices in his



mouth : and a word spoken in due season, how good is it! **24.** The way of life is above to the wise, that he may depart from hell beneath. **25.** The LORD will destroy the house of the proud : but He will establish the border of the widow. **26.** The thoughts of the wicked are an abomination to the LORD : but the words of the pure are pleasant words. **27.** He that is greedy of gain troubleth his own house : but he that hateth gifts shall live. **28.** The heart of the righteous studieth to answer : but the mouth of the wicked poureth out evil things. **29.** The LORD is far from the wicked : but he heareth the prayer of the righteous. **30.** The light of the eyes rejoiceth the heart : and a good report maketh the bones fat. **31.** The ear that heareth the reproof of life abideth among the wise. **32.** He that refuseth instruction despiseth his own soul : but he that heareth reproof getteth understanding. **33.** The fear of the LORD is the instruction of wisdom : and before honour is humility.

own opinion and prefers it to that of others ; but that which is seasonable and apposite is the only good word.

**24.** The wise go on the way of life seeking those things which are above. Phil. iii. 20 ; Col. iii. 1.

**25.** *The border.* The landmark. Ps. cxlvi. 9.

**26.** *The thoughts.* And therefore, the words ; for "out of the abundance of the heart the mouth speaketh." S. Matt. xii. 34 ; Compare ib. xv. 19, 20.

**27.** *Troubleth.* Compare the

case of Achan. Josh. vii. 25 ; see also 2 Kings v. 27.

*Gifts.* Bribes. A particular species of avarice put for the vice in general.

**28.** *Studieth.* Considers, reflects, before he answers.

**30.** Good news is as soothing as the light of day.

**31.** *The reproof of life.* Life-giving, salutary reproof.

**33.** *Is the instruction.* Teaches true wisdom. *Humility.* Especially, teachableness. S. Matt. xviii. 4 ; xxiii. 12 ; v. 3.

#### EVENING. Proverbs xvi.

**1.** The preparations of the heart in man, and the answer of the tongue, is from the LORD. **2.** All the ways of a man are clean in his own eyes ; but the LORD weigheth the spirits. **3.** Commit thy works unto the LORD, and thy thoughts shall be established. **4.** The LORD hath made all things for Him-

**1.** Some translate : "It is of man to dispose the heart, and of the LORD to govern the tongue, i.e., Man arranges his thoughts, but God alone gives him power to speak them. Compare the case of Balaam. Numb. xxii. 38 ; xxiii. 26, &c.

**2.** *The spirits.* The inward feelings, motives, dispositions.

**3.** *Shall be established.* Your wishes shall be accomplished. Ps. xxxvii. 5.

**4.** *For Himself.* For His Own glory. *Even the wicked,* i.e., "Yea, He hath made for Himself, to show His glory, even the wicked who are reserved for destruction." If God decrees their damnation, it is because He foresees their sins. Rom. ix. 22, 23 : "What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction : and that He might make

self: yea, even the wicked for the day of evil. **5.** Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished. **6.** By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil. **7.** When a man's ways please the LORD, He maketh even his enemies to be at peace with him. **8.** Better is a little with righteousness than great revenues without right. **9.** A man's heart deviseth his way: but the LORD directeth his steps. **10.** A divine sentence is in the lips of the king: his mouth transgresseth not in judgment. **11.** A just weight and balance are the LORD's: all the weights of the bag are His work. **12.** It is an abomination to kings to commit wickedness: for the throne is established by righteousness. **13.** Righteous lips are the delight of kings: and they love him that speaketh right. **14.** The wrath of a king is as messengers of death: but a wise man will pacify it. **15.** In the light of the king's countenance is life; and his favour is as a cloud of the latter rain. **16.** How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver? **17.** The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul. **18.** Pride goeth before destruction, and an haughty spirit before a fall. **19.** Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. **20.** He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he. **21.** The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. **22.** Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. **23.** The heart

known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory?" Compare Exod. ix. 16, and note; Rom. ix. 17.

**5. Hand join in hand.** See on Chap. xi. 21.

**6. Mercy.** Alms-doing. *Truth.* Good works, acts of obedience. These are said to "purge iniquity," because being done in and through CHRIST they have infinite value, and are appointed means of applying to our souls His precious Blood. Dan. iv. 27; S. Luke xi. 41.

*The fear of the Lord.* Mercy and truth purge past sin: the fear of God preserves from future sin.

**7. At peace.** So Solomon's reign, while he pleased the LORD, was peaceful.

**9.** We need not only preventing grace, but actual supporting grace also. Phil. ii. 13.

**10.** Kings' commands are to be obeyed as the oracles of God.

They are God's vicars. Rom. xiii. 1, 2. We may refer the verse to CHRIST, as Psalm lxxii. 1, 2.

**11. His work.** And therefore are not to be dealt with fraudulently.

**14. Is as messengers.** Strikes as much terror as the approach of the executioner to a condemned person. Compare 1 Kings ii. 25.

**15. Latter rain.** In spring. See on Joel ii. 23.

**19.** Little learning with humility is better than great knowledge with pride.

**20.** Worldly prudence conducts a matter well; but trust in God is blessed. Ps. cxlvi. 5.

**21. Sweetness of the lips.** Eloquence and grace in expressing or enforcing wisdom. He who has wisdom in his heart is *prudent*; but he who teaches it to others eloquently increases his own *learning* and diffuses it around. See ver. 23.

**22. Instruction of fools.** That which fools teach.

of the wise teacheth his mouth, and addeth learning to his lips. 24. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones. 25. There is a way that seemeth right unto a man, but the end thereof are the ways of death. 26. He that laboureth laboureth for himself; for his mouth craveth it of him. 27. An ungodly man diggeth up evil: and in his lips there is as a burning fire. 28. A froward man soweth strife: and a whisperer separateth chief friends. 29. A violent man enticeth his neighbour, and leadeth him into the way that is not good. 30. He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass. 31. The hoary head is a crown of glory, if it be found in the way of righteousness. 32. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. 33. The lot is cast into the lap: but the whole disposing thereof is of the LORD.

23. See ver. 21 and note. Compare S. Matt. xii. 34, 35.

26. *Craveth*. "Urgeth him." Man is compelled to labour by his bodily wants (*his mouth*).

27. *Diggeth up*. Searches and labours for. *Fire*, as S. James iii. 6.

29. *A violent man*. A man of violence, as a robber; or, a cheat, swindler.

30. *Shutteth his eyes*. Abstracts his mind from every thing else. *Moving*, or "biting" *his lips*, i.e., being angry or revengeful.

## TWENTY-SIXTH SUNDAY AFTER TRINITY.

### MORNING. Proverbs xvii.

1. Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. 2. A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren. 3. The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts. 4. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. 5. Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished. 6. Children's children are the crown of old men; and the glory of children are their fathers. 7. Excellent speech becometh not a fool: much less do lying lips a prince.

1. *Sacrifices*. Marg.: "Good cheer." After a victim was offered and slain as a peace-offering, a certain portion of it was eaten by the offerer and his family. So, better is the Eucharistic morsel than all the sacrifices of the old Law.

3. As the refiner examines metals, so GOD examines and discovers the secrets of men's hearts.

4. Evil men readily give heed

to those of the same character with themselves.

6. *Crown*. The crown and reward of the old man's well-spent life is to see children's children; the reward of virtuous children is to have their fathers still alive. Or, the virtue of parents and children redounds to the glory of each.

7. *Excellent speech*. Grand

8. A gift is as a precious stone in the eyes of him that hath it : whithersoever it turneth, it prospereth. 9. He that covereth a transgression seeketh love ; but he that repeateth a matter separateth very friends. 10. A reproof entereth more into a wise man than an hundred stripes into a fool. 11. An evil man seeketh only rebellion : therefore a cruel messenger shall be sent against him. 12. Let a bear robbed of her whelps meet a man, rather than a fool in his folly. 13. Whoso rewardeth evil for good, evil shall not depart from his house. 14. The beginning of strife is as when one letteth out water : therefore leave off contention, before it be meddled with. 15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the LORD. 16. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? 17. A friend loveth at all times, and a brother is born for adversity. 18. A man void of understanding striketh hands, and becometh surety in the presence of his friend. 19. He loveth transgression that loveth strife : and he that exalteth his gate seeketh destruction. 20. He that hath a froward heart findeth no good : and he that hath a perverse tongue falleth into mischief. 21. He that begetteth a fool doeth it to his sorrow : and the father of a fool hath no joy. 22. A merry heart doeth good like a medicine : but a broken spirit drieth the bones. 23. A wicked man taketh a gift out of the bosom to pervert the ways of judgment. 24. Wisdom is before him that hath understanding ; but the eyes of a fool are in the ends of the earth. 25. A foolish son is a grief to his father, and bitterness

language, discourse on high matters.

8. A gift is very precious in the eyes of the receiver ; wherever it is bestowed, it sways a man this way or that, according to the giver's wishes.

9. *Covereth.* Hides, does not publish, his neighbour's transgression.

*Seeketh.* "Procureth."

11. *Rebellion.* Against all authority, human and Divine.

*A cruel messenger.* An executioner, ch. xvi. 14. Or, Divine vengeance, as the "evil angels" sent to punish Pharaoh. · Ps. lxxviii. 49 (P. B. Ver. 50.)

12. *A fool.* Here, as always, an ungodly, reckless man.

13. *Shall not depart.* Witness the condition of the Jews to this day.

16. What use to a fool is the wealth with which he might obtain wisdom, since he has no heart for it?

18. *Striketh hands.* Engages for. Ch. vi. 1. Others translate, "Claps his hands," as it were congratulating himself and rejoicing, forgetful of the burden he has laid upon himself.

19. *Loveth transgression.* Because many sins arise from strife and quarrels.

*Exalteth his gate.* His house, part being put for the whole. This arrogance is a common cause of strife.

20. *Findeth no good.* Receives no blessing.

*Into mischief.* Falls into evil, meets with punishment.

22. *Drieth the bones.* Preys on the strength.

23. *Out of the bosom.* Secretly. The Jews carried their money in the bosom of their dress.

24. A wise man keeps his looks and thoughts ever fixed on wisdom ; a fool fixes his attention on nothing, or only on earthly things.

to her that bare him. **26.** Also to punish the just is not good, nor to strike princes for equity. **27.** He that hath knowledge spareth his words : and a man of understanding is of an excellent spirit. **28.** Even a fool, when he holdeth his peace, is counted wise : and he that shutteth his lips is esteemed a man of understanding.

**26. Princes.** Judges. The two evils are, punishing the innocent, and persecuting just judges.

**27. Excellent.** Marg. : "of a cool spirit," not soon angry, composed and quiet.

#### EVENING. Proverbs xix.

**1.** Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool. **2.** Also, that the soul be without knowledge, it is not good ; and he that hasteth with his feet sinneth. **3.** The foolishness of man perverteth his way : and his heart fretteth against the LORD. **4.** Wealth maketh many friends ; but the poor is separated from his neighbour. **5.** A false witness shall not be unpunished, and he that speaketh lies shall not escape. **6.** Many will intreat the favour of the prince : and every man is a friend to him that giveth gifts. **7.** All the brethren of the poor do hate him : how much more do his friends go far from him ? he pursueth them with words, yet they are wanting to him. **8.** He that getteth wisdom loveth his own soul : he that keepeth understanding shall find good. **9.** A false witness shall not be unpunished, and he that speaketh lies shall perish. **10.** Delight is not seemly for a fool : much less for a servant to have rule over princes. **11.** The discretion of a man deferreth his anger ; and it is his glory to pass over a transgression. **12.** The king's wrath is as the roaring of a lion ; but his favour is as dew upon the grass. **13.** A foolish son is the calamity of his father : and the contentions of a wife are a continual dropping. **14.** House and riches are the inheritance of fathers : and a prudent wife is from the LORD. **15.** Slothfulness casteth into a deep sleep : and an idle soul shall suffer hunger. **16.** He that keepeth the commandment keepeth his own soul ; but he that

**1.** Poverty is better than folly. For poverty is consistent with integrity, but folly produces only evil words and deeds.

**2. Sinneth.** Stumbles, or misses the place on which he ought to have set his foot. The wise man waits and deliberates ; the fool followeth his own desires without thought and *sinneth*.

**3. Fretteth.** Blames God for his own faults.

**5.** Repeated, ver. 9.

**8. Loveth.** Proves that he cares for his soul.

**10.** It is not seemly that a fool

should be pampered, much less that a vile slave should domineer over princes. The fool deserves stripes rather than *delight*, and the slave ought to be in subjection. Mystically, a *fool* is evil concupiscence ; a *servant* the body ; *princes* the soul and spirit.

**13. Continual dropping,** through a defective roof, which in time rots the beams and renders the house uninhabitable.

**14.** House and riches are transmitted from father to son, but a prudent wife is a special gift of God.

despiseth his ways shall die. 17. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will He pay him again. 18. Chasten thy son while there is hope, and let not thy soul spare for his crying. 19. A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again. 20. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end. 21. There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand. 22. The desire of a man is his kindness: and a poor man is better than a liar. 23. The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil. 24. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again. 25. Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge. 26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach. 27. Cease, my son, to hear the instruction that causeth to err from the words of knowledge. 28. An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity. 29. Judgments are prepared for scorners, and stripes for the back of fools.

16. *Despiseth.* Neglects all care of his ways, minds not how recklessly he lives.

17. See S. Matt. xxv. 40; x. 42.

19. *A man, &c.* A wrathful, passionate man shall suffer trouble and punishment, and if you deliver him once from the effects of his intemperate conduct, you will soon have to do it again.

22. *The desire.* A poor man's own desire (i.e., want) makes him kind and merciful to others.

*Than a liar,* who makes large promises, but does nothing.

23. *Satisfied.* So that he can say, "I have all and abound." Phil. iv. 18.

*Evil.* Ps. xxvii. 1: "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom

shall I be afraid?" See Rom. viii. 28.

24. A slothful man is so lazy as to find the simplest act a trouble. Others translate, "putteth his hand in the dish."

25. *Smite.* Punish severely the derider of religion, and it will be a lesson to the imprudent and silly. Comp. Titus i. 13.

*Reprove.* With words only.

26. *That wasteth.* Robs, or reduces to poverty.

*Chaseth away.* Compels her to leave her home either by his insolence or his extravagance.

27. *Words of knowledge.* The precepts of religion.

28. An ungodly witness despises justice, or the judgment of God, in giving false testimony.

*Devoureth.* The wicked are gluttons of crime.

## Lessons Proper for Saints' Days and Lesser Holy Days.

THE Proper Lessons for Saints' Days are taken chiefly from the Books of Solomon and the preceptive portion of the Apocryphal Scriptures, the Church designing to hold up to us the saints as examples of the highest morality and obedience—of persons who were “wise unto salvation,” and whose lives are instances of the exercise of that heavenly wisdom which is to be learned in the Word of God.

S. ANDREW.

NOVEMBER 30.

MORNING. Proverbs xx.

1. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. 2. The fear of a king is as the roaring of a lion: whose provoketh him to anger sinneth against his own soul. 3. It is an honour for a man to cease from strife: but every fool will be meddling. 4. The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing. 5. Counsel in the heart of man is like deep water; but a man of understanding will draw it out. 6. Most men will proclaim every one his own goodness: but a faithful man who can find? 7. The just man walketh in his integrity: his children are blessed after him. 8. A king that sitteth in the throne of judgment scattereth away all evil with his eyes. 9. Who can

1. *Is a mocker.* Makes men mock at everything, sacred and profane.

*Is raging.* Makes men violent, quarrelsome, and mad.

2. *The fear.* The terror which he excites. Comp. xix. 12.

4. This is true of those who by reason of the coldness of their love work not for God while they can, and in the day of account, like the five foolish virgins, ask for help in vain.

5. *Counsel.* Secret thoughts and intentions.

*Will draw it out.* Will penetrate and discover it.

6. *Goodness.* Marg.: “bounty.” *Faithful.* Not boasting of a virtue which he does not possess, but really devout, and obedient, and true.

7. *Walketh.* Continually advances.

8. *That sitteth—judgment.* That hath authority to judge, and doth judge righteously.

*With his eyes.* Because he is watchful and keen to see evil.

9. Either, a reproof of the arrogance that would ascribe a man's purity to himself and not to God; or, against the infallible assurance of grace; or, a warning that even

say, I have made my heart clean, I am pure from my sin? **10.** Divers weights, and divers measures, both of them are alike abomination to the LORD. **11.** Even a child is known by his doings, whether his work be pure, and whether it be right. **12.** The hearing ear, and the seeing eye, the LORD hath made even both of them. **13.** Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread. **14.** It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth. **15.** There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel. **16.** Take his garment that is surety for a stranger: and take a pledge of him for a strange woman. **17.** Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel. **18.** Every purpose is established by counsel: and with good advice make war. **19.** He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips. **20.** Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. **21.** An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed. **22.** Say not thou, I will recompense evil: but wait on the LORD, and He shall save thee. **23.** Divers weights are an abomination unto the LORD; and a false balance is not good. **24.** Man's goings are of the LORD; how can a man then understand his own way? **25.** It is a snare to the man who devoureth that which is holy, and after vows to make inquiry. **26.** A wise king scattereth the wicked, and bringeth the wheel over them. **27.** The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

the just are liable to venial sins, and have still in them concupiscence. See 1 S. John i. 8.

**11.** *Be.* Better "will be," i.e., when he grows up.

**12.** *Hearing—seeing.* Attentive. So it follows in ver. 13, "Open thine eyes." S. Andrew is an example of one who saw, inquired, listened, learned, and so was brought to CHRIST.

**16.** *Take his garment.* Take the utmost security from one who is surety for a stranger (Ex. xxii. 26), and take a pledge from one who stands for a strange woman. Let creditors be cautious in their dealings with strangers. Ch. xxvii. 13.

**17.** *Bread of deceit.* Deceiving bread, good in appearance, yet really mixed with dust and gravel. By this term are meant, wealth unjustly gotten, and evil pleasures.

**18.** In making war, as in other matters, prudence and care are

of more importance than material strength.

**20.** *Lamp.* Comfort, happiness, prosperity.

**22.** *I will recompense.* I will return evil for evil. Rom. xii. 17.

**24.** *Understand.* So as to foresee, and take precautions about. Ch. xvi. 9.

**25.** It is a dangerous error for a man to take to his own use that which is consecrated to God; and it is likewise a dangerous error, after making vows, to begin to argue and cavil about them.

**26.** *The wheel.* A metaphor from an Eastern mode of threshing. See Isa. xxviii. 27, and note on Isa. xli. 15.

**27.** *The candle.* A light kindled by God. The spirit is that highest portion of man's nature which admits of association with the HOLY SPIRIT of God. 1 Cor. ii. 11.

*The belly.* The mind, soul, &c. So ver. 30.



28. Mercy and truth preserve the king, and his throne is upholden by mercy. 29. The glory of young men is their strength: and the beauty of old men is the grey head. 30. The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

28. *Truth.* Justice.

29. *Grey head.* The gravity and experience of old age. Youth and age have their special excellencies to be used aright to the glory of God.

30. As the ejection of the matter which causes blueness in a wound removes evil from the body, so chastisement removes evil from the soul.

#### EVENING. Proverbs xxi.

1. The king's heart is in the hand of the LORD, as the rivers of water: He turneth it whithersoever He will. 2. Every way of a man is right in his own eyes: but the LORD pondereth the hearts. 3. To do justice and judgment is more acceptable to the LORD than sacrifice. 4. An high look, and a proud heart, and the plowing of the wicked, is sin. 5. The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want. 6. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death. 7. The robbery of the wicked shall destroy them; because they refuse to do judgment. 8. The way of man is froward and strange: but as for the pure, his work is right. 9. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. 10. The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes. 11. When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. 12. The righteous man wisely considereth the house of the wicked: but GOD overthroweth the wicked for their wickedness. 13. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. 14. A gift in secret pacifieth anger: and a reward in the bosom strong wrath. 15. It is joy to the just to

1. *The king's.* Who seems to be subject to none, and who has so great influence upon others.

*Rivers.* The channels of water in gardens.

3. See on 1 Sam. xv. 22.

4. *The plowing.* The evil habits and designs.

5. *Hasty.* Rash, inconsiderate; or who seeks to become rich rapidly. The way to holiness is diligence. "Work out your own salvation." Phil. ii. 12.

6. *Is a vanity, &c.* Is like smoke or chaff soon dissipated, and occasions destruction of body and soul.

8. Or, "The way of a froward man is strange."

*Strange.* Estranged from right, alienated from God.

9. *Housetop.* Exposed to the weather. The housetops were flat, and used for sleeping places during summer.

12. *Considereth the house.* Understands the end of the house or family, and takes warning thereby.

14. *Reward.* A very costly present.

*Bosom.* See on ch. xvii. 23. Mystically: alms in secret pacify God's anger. S. Matt. vi. 3; v. 7; Dan. iv. 27; Prov. xvi. 6.

do judgment: but destruction shall be to the workers of iniquity. **16.** The man that wandereth out of the way of understanding shall remain in the congregation of the dead. **17.** He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich. **18.** The wicked shall be a ransom for the righteous, and the transgressor for the upright. **19.** It is better to dwell in the wilderness, than with a contentious and an angry woman. **20.** There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. **21.** He that followeth after righteousness and mercy findeth life, righteousness, and honour. **22.** A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof. **23.** Whoso keepeth his mouth and his tongue keepeth his soul from troubles. **24.** Proud and haughty scorner is his name, who dealeth in proud wrath. **25.** The desire of the slothful killeth him; for his hands refuse to labour. **26.** He coveteth greedily all the day long: but the righteous giveth and spareth not. **27.** The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind? **28.** A false witness shall perish: but the man that heareth speaketh constantly. **29.** A wicked man hardeneth his face: but as for the upright, he directeth his way. **30.** There is no wisdom nor understanding nor counsel against the LORD. **31.** The horse is prepared against the day of battle: but safety is of the LORD.

**15. Destruction.** Others translate "Fear," or "Sorrow," which marks the antithesis better.

**16. The dead.** Or "devils." Shall lose all quickening grace, and perish everlastingly.

**17. Wine and oil.** Drinking and feasting.

**18.** See on ch. xi. 8.

**Ransom.** Isa. xliii. 3: "I gave Egypt for thy ransom, Ethiopia and Seba for thee." Comp. Ps. lxxix. 6.

**20.** The wise man has store of desirable treasure and food; but the foolish wastes them.

**24. Proud wrath.** Marg.: "the wrath of pride." Pride that leads to angry words and deeds.

**25. The desire.** The vain, unsatisfied longing. The slothful man consumes his strength in wishing for that which he will not labour to attain. See ver. 26. So lazy sinners wait, instead of working, for conversion.

**26. He.** The slothful man.

**The righteous.** The diligent and merciful. He has enough and to spare, and giveth liberal alms.

**27.** Against those who think that alms or outward worship will be accepted, while they keep some favourite sin in their hearts.

**28. That heareth.** That speaketh only of what he has heard.

**Constantly.** Without wavering; or, without being interrupted, no one doubting him.

**29. Hardeneth his face.** Refuses to listen, has no shame, when corrected.

**Directeth.** Amends what was wrong.

**30. Ps. xxxiii. 17:** "An horse is a vain thing for safety: neither shall he deliver any by his great strength." The horse stands for the worldly or carnal mode of defence and attack. The Jews were forbidden to use many horses in battle. Deut. xvii. 16.

## S. THOMAS.

DECEMBER 21.

MORNING. Proverbs xxiii.

1. When thou sittest to eat with a ruler, consider diligently what is before thee: 2. And put a knife to thy throat, if thou be a man given to appetite. 3. Be not desirous of his dainties: for they are deceitful meat. 4. Labour not to be rich: cease from thine own wisdom. 5. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. 6. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: 7. For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. 8. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words. 9. Speak not in the ears of a fool: for he will despise the wisdom of thy words. 10. Remove not the old landmark; and enter not into the fields of the fatherless; 11. For their Redeemer is mighty; He shall plead their cause with thee. 12. Apply thine heart unto instruction, and thine ears to the words of knowledge. 13. Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. 14. Thou shalt beat him with the rod, and shalt deliver his soul from hell. 15. My son, if thine heart be wise, my heart shall rejoice, even mine. 16. Yea, my reins shall rejoice, when thy lips speak right things. 17. Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long. 18. For surely there is an end; and thine expectation shall not be cut off. 19. Hear thou, my son, and

1. *Consider.* Attend to the duties of the table, and keep a guard over your actions.

2. *Put a knife.* Restrain your appetite, cut off gluttony. The two verses are allegorically applied to communicants. In this case, *Put a knife, &c.*, means, eat and drink worthily, discerning the LORD's Body, and mortifying your passions for the future.

3. *Deceitful.* Tempting to excess by their excellence.

4. *Wisdom.* Here, carnal wisdom exercised in the acquiring of wealth. Or, cease from *labouring, &c.*, by reason of thine own good sense.

6. *That hath an evil eye.* Who is envious and malicious. Mystically, the devil, who offers evil pleasures in order to work men's ruin. Verses 6—8.

8. *Sweet words*, which thou hast addressed to thy host. The pleasures of sin, with all its fair names for vice, are dust and ashes.

9. S. Matt. vii. 6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

11. *Redeemer.* Properly, the near kinsman, who has the right of redeeming the property and avenging the wrong. Ruth ii. 20; iv. 4; Lev. xxv. 25. Here it means God. Ps. lxxiii. 5.

13. *Shall not die*, eternally. Verse 14.

18. *An end.* To the prosperity of sinners. Marg.: "reward," i.e., for thee, if thou continue in the fear of God.

be wise, and guide thine heart in the way. **20.** Be not among winebibbers; among riotous eaters of flesh: **21.** For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. **22.** Hearken unto thy father that begat thee, and despise not thy mother when she is old. **23.** Buy the truth, and sell it not; also wisdom, and instruction, and understanding. **24.** The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. **25.** Thy father and thy mother shall be glad, and she that bare thee shall rejoice. **26.** My son, give me thine heart, and let thine eyes observe my ways. **27.** For a whore is a deep ditch; and a strange woman is a narrow pit. **28.** She also lieth in wait as for a prey, and increaseth the transgressors among men. **29.** Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? **30.** They that tarry long at the wine; they that go to seek mixed wine. **31.** Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. **32.** At the last it biteth like a serpent, and stingeth like an adder. **33.** Thine eyes shall behold strange women, and thine heart shall utter perverse things. **34.** Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. **35.** They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

**19.** *In the way.* Of wisdom and virtue.

**21.** *Drowsiness.* The sloth and laziness that comes with intemperance.

**23.** *Buy.* Spare no cost or labour to obtain and keep.

**26, 27.** Give thy heart to wisdom, so shalt thou be preserved from such sins as whoredom.

**27.** *Deep ditch.* Whence escape is difficult; an abyss that leads to hell.

**29.** *Babbling.* Talking at random, idle words.

*Wounds without cause.* Wounds gained in causeless strife.

**30.** *Go to seek.* Take pains to find out the most intoxicating wine.

**31.** *Moveth itself aright.* Looks good and pleasant when poured into the cup.

**34.** *Shalt be as.* As sick and giddy, and in as great danger.

**35.** *Stricken.* Drunkenness exposes a man to insults and blows, to which at the time he is insensible.

*Not sick.* Not hurt.

*Shall I awake.* He dreams only of renewing his intemperance with morning's light. What is true of drunkenness is true of every sensual pleasure.

#### EVENING. Proverbs xxiv.

**1.** Be not thou envious against evil men, neither desire to be with them. **2.** For their heart studieth destruction, and their lips talk of mischief. **3.** Through wisdom is an house builded; and by understanding it is established: **4.** And by knowledge shall the chambers be filled with all precious

**1.** Comp. ch. iii. 31.

**3.** *Through wisdom,* not through the rapine and mischief of evil

men. Verses 1, 2. Mystically, the house is the Church, or the Christian soul.

and pleasant riches. **5.** A wise man is strong; yea, a man of knowledge increaseth strength. **6.** For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety. **7.** Wisdom is too high for a fool: he openeth not his mouth in the gate. **8.** He that deviseth to do evil shall be called a mischievous person. **9.** The thought of foolishness is sin: and the scorner is an abomination to men. **10.** If thou faint in the day of adversity, thy strength is small. **11.** If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; **12.** If thou sayest, Behold, we knew it not; doth not He That pondereth the heart consider it? and He That keepeth thy soul, doth not He know it? and shall not He render to every man according to his works? **13.** My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: **14.** So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off. **15.** Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place: **16.** For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief. **17.** Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: **18.** Lest the LORD see it, and it displease Him, and He turn away His wrath from him. **19.** Fret not thyself because of evil men, neither be thou envious at the wicked; **20.** For there shall be no reward to the evil man; the candle of the wicked shall be put out. **21.** My son, fear thou the LORD and the king: and meddle not with them that are given to change: **22.** For their calamity shall rise suddenly; and who knoweth the ruin of them both? **23.** These things also

**5. Increaseth.** In others.

**7. Too high.** For the wise man's "conversation is in heaven." Phil. iii. 20.

*In the gate.* Which was the place of public assembly.

**8.** Not he that doeth evil through infirmity or ignorance, but *he that deviseth, &c.*

**9.** Every thought that folly (i.e., impiety) suggests is sin, and he who not only thinks evil, but scoffs at the good, is an abomination.

**11. Deliver.** By force, prayers, alms, or counsel.

*Drawn unto death.* I.e., unjustly.

**12. Doth not He, &c.** The wise man's answer to the feigned excuse.

**13, 14.** As honey is healthful and pleasant to the taste, so is wisdom to the soul.

**14. A reward — expectation.**

Comfort in the present, good hope for the future. See 1 Tim. iv. 8.

**15, 16.** Strive not, O wicked man, to calumniate the righteous, and to disturb his peace by seeking for evil in him; for though he fall often (*seven times*) into venial faults, yet he is kept from great sins, and always rises again by repentance; but the wicked fall into mortal sin, from which they can never rise, but by the special grace of God.

**18. And He turn away His wrath from him.** I.e., and transfer it on thee, according to the law of retribution. Comp. Ps. cxxxvii. 7.

**20. No reward.** In heaven.

*Candle.* Posterity, as 2 Sam. xiv. 7. Or, glory and happiness. Comp. Ps. xxxvii. 1, 2.

**22. Their calamity.** Calamity proceeding from God and the king. So *ruin of them* from God and the king.

belong to the wise. It is not good to have respect of persons in judgment. **24.** He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: **25.** But to them that rebuke him shall be delight, and a good blessing shall come upon them. **26.** Every man shall kiss his lips that giveth a right answer. **27.** Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house. **28.** Be not a witness against thy neighbour without cause; and deceive not with thy lips. **29.** Say not, I will do so to him as he hath done to me: I will render to the man according to his work. **30.** I went by the field of the slothful, and by the vineyard of the man void of understanding: **31.** And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. **32.** Then I saw, and considered it well: I looked upon it, and received instruction. **33.** Yet a little sleep, a little slumber, a little folding of the hands to sleep: **34.** So shall thy poverty come as one that travelleth; and thy want as an armed man.

**26.** *Shall kiss his lips.* Shall show love towards him who gives a just sentence in judgment.

**27.** Get ready thy materials, and provide for thy expenses by diligent culture of thy fields, and then build thy house. Comp. S. Luke xiv. 28.

**28.** Against censoriousness and flattery.

**30, 31.** To be applied also to the case of the spiritually slothful.

**34.** *As one that travelleth.* I.e., swiftly.

*As an armed man.* Fiercely, like a robber, to lay thee waste.

## S. STEPHEN.

DECEMBER 26.

MORNING. Proverbs xxviii.

*Impiety is here contrasted with religious integrity in many particulars.*

**1.** The wicked flee when no man pursueth: but the righteous are bold as a lion. **2.** For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged. **3.** A poor man that oppresseth the poor is like a sweeping rain which leaveth

**1.** *Bold.* So S. Stephen, the first martyr, feared not them who could only kill the body.

**2.** *Many.* None reign long, the state suffers from constant changes.

*State thereof.* A wise prince prolongs the prosperity of the commonwealth.

**3.** *A poor man.* One who is raised from a low estate to be a governor.

*Like a sweeping rain.* Because as the rain commonly fertilizes the soil instead of laying the crops low; so one who himself has been poor, would naturally sympathize

no food. 4. They that forsake the law praise the wicked: but such as keep the law contend with them. 5. Evil men understand not judgment: but they that seek the LORD understand all things. 6. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. 7. Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father. 8. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. 9. He that turneth away his ear from hearing the law, even his prayer shall be abomination. 10. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession. 11. The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out. 12. When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. 14. Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief. 15. As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people. 16. The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days. 17. A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him. 18. Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once. 19. He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough. 20. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent. 21. To have respect of persons is not good: for for a piece of bread that man will transgress. 22. He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. 23. He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue. 24. Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

with the poor, instead of oppressing them.

5. *Judgment.* What is just and right; or, God's vengeance.

*All things.* All their duty to God; or, God's judgments on the wicked, and His rewards for the righteous.

7. *The law.* I.e., of temperance and moderation.

8. *He shall gather it for.* It shall be taken from him, and given to one who will use it well. Comp. ch. xiii. 22.

9. *Hearing.* Obeying.

10. *Good things.* E.g., truth instead of error; faith instead of unbelief; peace instead of strife, &c.

11. *Searcheth him out.* Dis-

covers what he really is. Comp. S. Matt. xix. 28.

12. *Is hidden.* Good men hide themselves. So verse 28.

14. *Faureth.* God's anger and his own weakness. See Rom. xi. 20; 1 Cor. x. 12; Phil. ii. 12.

16. *Is a great oppressor.* And so is soon cut off.

17. The murderer shall fly and try to hide himself: let no one help him. Gen. ix. 5, 6.

19. *Vain.* Idle, lazy. Ch. xii. 11.

22. *Hath an evil eye.* Avarice begets envy.

*Poverty.* Certainly, of grace and heavenly blessings.

24. *Is the companion of a destroyer.* Is almost a murderer.

25. He that is of a proud heart stirreth up strife : but he that putteth his trust in the LORD shall be made fat. 26. He that trusteth in his own heart is a fool : but whoso walketh wisely, he shall be delivered. 27. He that giveth unto the poor shall not lack : but he that hideth his eyes shall have many a curse. 28. When the wicked rise, men hide themselves : but when they perish, the righteous increase.

This is also true of those who rob God or the Church.

27. *Hide his eyes.* Refuses to regard and help the poor.

*Curse.* "Depart from Me, ye cursed." S. Matt. xxv. 41.

28. *Hide themselves.* Compare Job xxiv. 4; Judg. ix. 5.

#### EVENING. Ecclesiastes iv.

*The Book of Ecclesiastes teaches the chief good of man and the vanity of all that is confined to this life alone. In this chapter Solomon shows the emptiness of ambition and covetousness.*

1. So I returned, and considered all the oppressions that are done under the sun : and behold the tears of such as were oppressed, and they had no comforter ; and on the side of their oppressors there was power ; but they had no comforter. 2. Wherefore I praised the dead which are already dead more than the living which are yet alive. 3. Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. 4. Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. 5. The fool foldeth his hands together, and eateth his own flesh. 6. Better is an handful with quietness, than both the hands full with travail and vexation of spirit. 7. Then I returned, and I saw vanity under the sun. 8. There is one alone, and there is not a second ; yea, he hath neither child nor brother : yet is there no end of all his labour ; neither is his eye satisfied with riches ; neither saith he, For whom do I labour, and bereave my soul of good ? This is also vanity, yea, it is a sore travail. 9. Two are better than one ; because they have a good reward for their labour. 10. For if they fall, the one will lift up his fellow : but woe to him that is alone when he falleth ; for he hath not another to help him up. 11. Again, if two lie together, then they have heat : but how can one be warm alone ? 12. And if one prevail against him, two shall withstand him ; and a threefold cord is not quickly broken. 13. Better is a poor and a wise child than an old and foolish king,

2. *The dead.* Even as S. Stephen, when "he fell asleep," safe from the fury of the oppressor.

3. *Better.* I.e., taking a merely human, natural view.

5. *The fool.* The slothful. The man who to avoid envy refrains from work, *eateth his own flesh*, destroys health and life.

8. From the slothful he turns to the covetous.

*A second.* An heir, as ver. 15.

9. In opposition to the solitude of the miser, Solomon praises the comfort and mutual benefit of society. Mystically, it refers to associations for mutual prayer and good works.

12. *Threefold cord.* An alliance entered into under the invocation of the Holy Trinity ; or, faith, hope, and charity.



who will no more be admonished. **14.** For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. **15.** I considered all the living which walk under the sun, with the second child that shall stand up in his stead. **16.** There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

**14.** The reason of verse 13. Because the *wise child* is advanced (like Joseph) from prison to a throne, and the *foolish king* (like Zedekiah, 2 Kings xxv. 6, 7) is degraded.

**15.** I have seen all the courtiers who walk beneath and adore the rising sun, deserting an old king, and fawning upon the son who succeeds him.

*Second child.* The child second to him in the kingdom.

*In his stead.* I.e., of the old king. Solomon had seen this in the case of David his father.

**16.** *Before them.* The old king and his son. Many kings before have been courted and then slighted: the same thing shall happen with these. Duty regards not popularity.

## S. JOHN THE EVANGELIST.

DECEMBER 27.

MORNING. Ecclesiastes v.

*Precepts on prayer and worship and Divine Providence: the vanity of avarice, and the use of riches: a comment on S. John's "Love not the world."*

**1.** Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. **2.** Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. **3.** For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. **4.** When thou vowest a vow unto God, defer not to pay it; for He hath no

**1.** *Keep thy foot.* Be on thy guard. An allusion to the washing the feet and removing the sandals, practised by the Jewish priests as marks of reverence. Ex. xxx. 19, 20; iii. 5.

*To hear, and obey.*

*Of fools.* Who offer outward worship, and yet forsake not their sins. 1 Sam. xv. 22.

*They consider not.* They never reflect that such sacrifice is abomination.

**2.** S. Matt. vi. 7, 8: "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your FATHER knoweth what things ye have need of, before ye ask Him."

**3.** The reason of the foregoing precept. As dreams show that a man is anxious in mind, so many words prove one a fool.

pleasure in fools : pay that which thou hast vowed. **5.** Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. **6.** Suffer not thy mouth to cause thy flesh to sin ; neither say thou before the angel, that it was an error : wherefore should GOD be angry at thy voice, and destroy the work of thine hands ? **7.** For in the multitude of dreams and many words there are also divers vanities : but fear thou GOD. **8.** If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter : for he that is higher than the highest regardeth ; and there be higher than they. **9.** Moreover the profit of the earth is for all : the king himself is served by the field. **10.** He that loveth silver shall not be satisfied with silver ; nor he that loveth abundance with increase : this is also vanity. **11.** When goods increase, they are increased that eat them : and what good is there to the owners thereof, saving the beholding of them with their eyes ? **12.** The sleep of a labouring man is sweet, whether he eat little or much : but the abundance of the rich will not suffer him to sleep. **13.** There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. **14.** But those riches perish by evil travail : and he begetteth a son, and there is nothing in his hand. **15.** As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. **16.** And this also is a sore evil, that in all points as he came, so shall he go : and what profit hath he that hath laboured for the wind ? **17.** All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness. **18.** Behold that which I have seen : it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which GOD giveth him : for it is his portion. **19.** Every man also to whom GOD hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour ; this is the gift of GOD. **20.** For he shall not much remember the days of his life ; because GOD answereth him in the joy of his heart.

**6. Suffer not.** Make no rash vow, which, through infirmity of flesh, thou canst not perform.

*The angel.* Thy guardian angel. Heb. i. 14. Or the angels present in the house of God where the vow was made. Ver. 1.

*An error.* My vow was made under a mistake.

**7.** A rash speaker is as full of *vanity* as a superstitious dreamer.

**8.** An answer to a supposed objection, that *oppression* permitted is an argument against God's providence.

*He that is higher.* The king.

*There be higher.* God and the angels.

**9.** The earth produces food enough for all : peasant and king

alike come to her for sustenance.

**13. To their hurt.** Either, as causing trouble and death to the owners ; or, as the occasion of sin.

**14.** Again, wealth is often lost, and the rich man leaves his son a beggar.

**17. He eateth in darkness.** He lives a sordid, melancholy life.

*Wrath.* Cares produce anger and querulousness.

*Sickness,* of mind.

**19. Power.** A thankful, cheerful heart.

*Gift of God.* Joy is one of the fruits of the Spirit.

**20.** Such an one will not think life sad and tedious, because GOD gives him joy and cheerfulness.

## EVENING. Ecclesiastes vi.

*The vanity of riches, wandering desires, &c.*

1. There is an evil which I have seen under the sun, and it is common among men: 2. A man to whom GOD hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet GOD giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. 3. If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. 4. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. 5. Moreover he hath not seen the sun, nor known anything: this hath more rest than the other. 6. Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? 7. All the labour of man is for his mouth, and yet the appetite is not filled. 8. For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? 9. Better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit. 10. That which hath been is named already, and it is known that it is man: neither may he contend with Him that is mightier than he. 11. Seeing there be many things that increase vanity, what is man the better? 12. For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

2. *Giveth him not power.* Either from disease, &c.; or, GOD permits him to be ruled by his covetous temper, so that he has no heart to enjoy his wealth. True of those who make no use of their spiritual privileges. So vv. 3—5.

3. *With good.* If he make no good use of his means.

4. *He.* The still-born child.

*With vanity.* In vain, to no purpose. The miser is compared to one "born out of due season."

5. *This.* The still-born.

*The other.* The miser.

6. Suppose that the miser live two thousand years, he is no happier, no better than the still-born babe. He must die at length, and leave all his wealth.

7. All the labour that is necessary is to provide food; but the soul (*appetite*) of the covetous is never satisfied.

8. *More than.* In life, death, and the care of the body, wise and foolish are equal.

*What hath the poor.* What hath the poor man, who knows how to behave himself rightly in his sphere, more than the rich miser who shuns his kind? i.e., he is much better. Others translate: "And what hath the poor, save that he may go there where is life?" Others, again, for "What hath," translate "What wanteth."

9. *The sight of the eyes.* The enjoyment and wise use of what lies before us.

10. Avaricious men are always striving to lay up store of wealth, and to make themselves renowned; but GOD has marked everything that has been, and knows that it is all man and of man's device, (Ps. ix. 20); and he, weak worm, cannot contend with his Maker.

12. *Who knoweth?* By carnal wisdom.

*As a shadow.* Quickly fading, and leaving no trace.

*After him.* Therefore live for GOD now, while life and strength last.

## THE HOLY INNOCENTS.

DECEMBER 28.

MORNING. Jeremiah xxxi. 1—18.

For notes, see THURSDAY BEFORE EASTER, EVENING.

EVENING. Wisdom i.

*All men, specially rulers, are invited to wisdom, the road to which is righteousness and the sincere worship of God; for He hates hypocrisy and all evil. By such things righteousness is destroyed, and death incurred.*

1. Love righteousness, ye that be judges of the earth: think of the LORD with a good (heart), and in simplicity of heart seek Him. 2. For He will be found of them that tempt Him not; and showeth Himself unto such as do not distrust Him. 3. For froward thoughts separate from God: and His power, when it is tried, reproveth the unwise. 4. For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin. 5. For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. 6. For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. 7. For the Spirit of the LORD filleth the world: and That which containeth all things hath knowledge of the voice. 8. Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him. 9. For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the LORD for the manifestation of his wicked deeds. 10. For the ear of jealousy heareth all things: and the noise of murmurings is not hid. 11. Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that believeth slayeth the soul. 12. Seek not death in the error of your

1. *With a good heart.* With a due consideration of His infinite goodness and love.

*Simplicity.* Sincerity and singleness, childlike truth.

2. *Tempt.* Distrust, disbelieve.

*Showeth Himself.* In prayer, worship, grace. S. John xiv. 21.

3. *Froward thoughts.* Such as the will consents unto.

*Tried.* Proved by its acts and effects, God's power convinces, refutes the sceptical and unwise.

5. *The holy spirit of discipline.* The HOLY SPIRIT, the Author and Teacher of discipline or wisdom.

6. *For.* The reason why Wisdom leaves the evil, ver. 5. The HOLY SPIRIT loves mankind, and punishes blasphemers lest they should injure others.

7. *Of the voice.* Ps. cxxxix. 4: "For there is not a word in my tongue, but, lo, O LORD, Thou knowest it altogether." Comp. Ps. xciv. 9.

10. *Ear of jealousy.* The ear of Him Who is a jealous God, suffering no rival in men's hearts.

11. *That believeth.* By murmuring or slander. Lying deprives the soul of grace.

12. *Seek not death.* Act not as

life: and pull not upon yourselves destruction with the works of your hands. **13.** For God made not death: neither hath He pleasure in the destruction of the living. **14.** For He created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: **15.** (For righteousness is immortal:) **16.** But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

though you longed to lose your soul, by living *in error*, i.e., in sin.

**13. Made not death.** Man was created to be immortal. Ch. ii. 23, 24. See Ezek. xviii. 32.

**14. That they might have their being,** not that they might perish.

*The generations.* The elements, plants, fruits. Or, the world in its beginning.

*Healthful,* health-giving, "very good."

*There is.* Better, "There was," viz., when God created them.

*Poison of destruction.* Destructive poison. Not necessarily that the primitive world did not contain noxious plants and ani-

mals, but that man in his primitive state was preserved from their power.

*Kingdom of death.* The power of the devil, and all the evils attendant on sin.

**15. Righteousness.** The original righteousness in which man was created gave him immortality.

**16. Called it.** Death.

*Friend.* Acting so lovingly towards those things which lead to death, as to procure death for themselves. S. James i. 15.

*Made a covenant.* Lived as though death would not harm them, as Isa. xxviii. 15.

*To take part with it.* To inherit death, to be on its side.

## THE CIRCUMCISION OF CHRIST.

JANUARY 1.

CIRCUMCISION was the seal and pledge of the covenant between God and man, God promising the power to put off the old man, man promising the will and obedience. CHRIST was circumcised that He might give us an example of obedience by fulfilling all the Law. He was circumcised as being the Son of Abraham, and His Name was called JESUS, as being SON of GOD. His Name showed Him as the SAVIOUR; His circumcision declared *how* He would save men, viz., by shedding His Blood.

. MORNING. Genesis xvii.

*Abraham, the "father of the faithful," receives the sign of circumcision (a*

*figure of Baptism), placing him in covenant with God, curing the wound of original sin, and giving him a hope of better things to come.*

1. And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect. 2. And I will make My covenant between Me and thee, and will multiply thee exceedingly. 3. And Abram fell on his face: and God talked with him, saying, 4. As for Me, behold My covenant is with thee, and thou shalt be a father of many nations. 5. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. 9. And God said unto Abraham, Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations. 10. This is My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised.

1. *Appeared.* An angel representing God the Son.

*Walk before Me.* Keep God's presence always in mind. Hide not thyself from Me any more, as Adam did after his fall, but have faith in Me, thy Helper.

*Perfect.* Trusting to the aid of Me, the Almighty God. S. Matt. v. 48: "Be ye therefore perfect, even as your FATHER Which is in heaven is perfect." The perfectibility of regenerated human nature was herein set forth.

2. *Covenant.* This is the second covenant (the first was with Adam), the covenant of faith, made by God with Abram as head and father of the faithful.

5. *Abram* means "High Father;" *Abraham*, "Father of a great multitude." To *Abram* is added the letter *he*, which is found twice in the mysterious name И-НОВА-Н. It may be that God meant by this to show that man would be permitted to partake of the Divine nature, to regain the image of God in which he was first created. See note ver. 15.

*Many*, = all, as Chap. xxii. 18; Isa. liii. 12; S. Matt. xxvi. 28.

7. *Everlasting*, as applied to Abraham's spiritual seed, all faithful believers.

8. *Everlasting*, consequently upon their obedience. But Abraham looked for no transitory promises, or mere earthly possessions. Heb. xi. 10.

10. *This is My covenant.* This is the sign of My covenant. Rom. iv. 11, 12: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the Father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the Father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

*Shall be circumcised.* Circumcision was—1, a sign and memorial of the Covenant; 2, a sign of Abraham's faith and righteous-

11. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and you. 12. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. 13. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and My covenant shall be in your flesh for an everlasting covenant. 14. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant. 15. And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 16. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. 17. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 18. And Abraham said unto God, O that Ishmael might live before Thee! 19. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My

ness; 3, a mark to distinguish Jew from Gentile; 4, a corrective of original sin; 5, a figure of Christian Baptism, and the entrance to the Church, on which account the name was then given.

12. *Eight days.* The eighth day is typical of resurrection to new life, and was therefore the day of circumcision, which was a figure of Baptism, the Sacrament of resurrection, in which we *rise* from the death of sin to newness of life.

*Man child.* Women were in the covenant, but men only were circumcised; for "the man is not of the woman, but the woman of the man." 1 Cor. xi. 8. Comp. ib. ver. 3.

*He that is born.* I.e., "every slave, which is not of thy seed, whether born in the house, or bought, shall be circumcised;" that so the whole family might be dedicated to God. Hired servants were not under the same Law. Exod. xii. 45.

14. *Shall be cut off.* Whoever, not having been circumcised in infancy, shall on arriving at adult age neglect this ceremony, shall be punished by the judges with death. Numb. xv. 31, 35. But it may

mean, shall be excommunicated, no longer reckoned as belonging to God's people. So he who wilfully neglects Baptism is not a member of CHRIST, not a child of God, and cannot be an inheritor of the kingdom of heaven. For "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." S. John iii. 5.

15. *Sarai* means "my princess," princess or mistress of my family; but some think that Sarai means "contending," "struggling," i.e., against barrenness. *Sarah*, "princess" or mistress indefinitely, as being the mother of many nations, and of CHRIST, and of Christians. The letter *he* is added to Sarai's name for the same reason as to Abram's. See note, v. 5.

17. *Laughed*, not doubting the promise (Rom. iv. 19), but out of joy and astonishment. S. John viii. 56.

18. *O that Ishmael.* Abraham, out of humility and reverence, presumes not to make any prayer for Isaac, but prays that God would bless and preserve the son already given him, Ishmael.

19. *Isaac* means "laughter," or

covenant with him for an everlasting covenant, and with his seed after him. **20.** And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. **21.** But My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. **22.** And He left off talking with him, and GOD went up from Abraham, **23.** And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as GOD had said unto him. **24.** And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. **25.** And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. **26.** In the selfsame day was Abraham circumcised, and Ishmael his son. **27.** And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

"he shall laugh" (xxi. 6), being so named from Abraham's joy, ver. 17. He is a type of CHRIST, Who is the joy of the whole universe.

**20.** *Twelve princes*, enumerated ch. xxv. 13—16. From them

sprung the Ishmaelites, Arabs, and Saracens.

**21.** *My covenant.* The spiritual blessing was for Isaac. See Gal. iv. 22—31.

*This set time.* At the same time in the next year.

EVENING. Deuteronomy x. 12—22.

*The object of entering into covenant with God, and the way of retaining His blessing, is to fear, love, and obey Him, and this not from a sense of duty only, but from gratitude.*

For notes, see ASCENSION DAY, MORNING.

## CONVERSION OF S. PAUL.

JANUARY 25.

MORNING. Wisdom v.

*The wise man describes the remorse of the wicked after death, and introduces them comparing their own condition with that of the righteous.*

**1.** Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. **2.** When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. **3.** And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

**1. Then.** In the day of judgment. See ch. iv. 18—20.

*In great boldness.* Like S. Paul before Felix, Acts xxiv.

*Labours.* By which he strove to turn men to God.

**3. A proverb.** Ps. xlv. 14: "Thou makest us a byword among



4. We fools accounted his life madness, and his end to be without honour: 5. How is he numbered among the children of GOD, and his lot is among the saints! 6. Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. 7. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the LORD, we have not known it. 8. What hath pride profited us? or what good hath riches with our vaunting brought us? 9. All those things are passed away like a shadow, and as a post that hasted by; 10. And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; 11. Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through; 12. Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: 13. Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to show; but were consumed in our own wickedness. 14. For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day. 15. But the righteous live for evermore; their reward also is with the LORD, and the care of them is with the most High. 16. Therefore shall they receive a glorious kingdom, and a beautiful crown from the LORD's hand: for with His right hand shall He cover them, and with His arm shall He protect them. 17. He shall take to Him His jealousy for complete armour, and make the creature His weapon for the revenge of His enemies. 18. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. 19. He shall take holiness for an invincible shield. 20. His severe wrath shall He sharpen for a sword,

the heathen." Compare Jerem. xxiv. 9.

4. *Madness.* Acts xxvi. 24: "Paul, thou art beside thyself: much learning doth make thee mad." Comp. 2 Cor. v. 13.

6. *Light of righteousness.* Reason and prudence. Ephes. iv. 18.

*Sun of righteousness.* CHRIST and GOD. Mal. iv. 2.

7. *Deserts.* Without God, and grace.

*No way,* to heaven and happiness.

9. *A post.* A quick messenger. In the original, a "report," or "message."

13. As the shadow, the post, &c., pass by and are gone, so we depart as quickly and as certainly.

14. Up to this verse the ungodly are introduced as speaking. Here the wise man confirms their words by four other similitudes.

*Dust.* Gr. "thistledown." Marg.

15. *Is with the Lord.* Is laid up ready for them in heaven. Rev. xxii. 12.

16. *Therefore.* Because their reward is with God.

17. *Jealousy.* His zeal, indignation, and just desire of vengeance on sinners. God is here described as a powerful king arming himself to punish his enemies. Comp. Isa. lix. 17, where see note.

*The creature.* All created things, as ver. 20. Comp. Job xxxvii. 12, 13; xxxviii. 23.

19. *Holiness.* Marg. "equity."

and the world shall fight with Him against the unwise. **21.** Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. **22.** And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. **23.** Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

**22. Stone bow.** The *balista*, or the catapult, machines used in war for throwing stones.

**23. Thus iniquity.** Sin will be

the ruin of the world and its inhabitants, even as it was once the occasion of its destruction by the flood. 2 S. Pet. iii. 7, 10.

#### EVENING. Wisdom vi.

*Kings must give ear to Wisdom; for if they hearken not, God, from Whom their power is derived, will not spare. Let them study wisdom and the law of God, which lead to an eternal kingdom.*

**1.** Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. **2.** Give ear, ye that rule the people, and glory in the multitude of nations. **3.** For power is given you of the LORD, and sovereignty from the Highest, Who shall try your works, and search out your counsels. **4.** Because, being ministers of His kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of GOD; **5.** Horribly and speedily shall He come upon you: for a sharp judgment shall be to them that be in high places. **6.** For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. **7.** For He Which is LORD over all shall fear no man's person, neither shall He stand in awe of any man's greatness: for He hath made the small and great, and careth for all alike. **8.** But a sore trial shall come upon the mighty. **9.** Unto you, therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. **10.** For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. **11.** Wherefore set your affection upon My words; desire them, and ye shall be instructed. **12.** Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. **13.** She preventeth them that desire her, in making herself first

**2. Of nations.** I.e., over whom ye rule.

**3.** Rom. xiii. 1: "For there is no power but of GOD: the powers that be are ordained of GOD."

**6. Mighty men.** A warning to evil priests. Comp. the case of Eli and his sons, 1 Sam. iii. 11, sqq. See S. Luke xii. 47, 48.

**7. Shall fear no man's person.** Rom. ii. 11: "There is no respect of persons with GOD."

**8. Trial.** Inquisition, investigation.

**9. Fall away** into sin, and so incur GOD's wrath.

**10. Shall be judged.** They who perform holy actions in a holy and proper manner, and from holy motives, shall be pronounced holy, shall be justified at the tribunal of CHRIST.

*Such things.* Holiness and justice.

*To answer.* At the day of judgment.

**13. Preventeth.** Anticipates, goes before. Ecclus. xv. 2. See

known unto them. **14.** Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. **15.** To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care. **16.** For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. **17.** For the very true beginning of her is the desire of discipline; and the care of discipline is love; **18.** And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; **19.** And incorruption maketh us near unto God: **20.** Therefore the desire of wisdom bringeth to a kingdom. **21.** If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. **22.** As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth. **23.** Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. **24.** But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. **25.** Receive therefore instruction through my words, and it shall do you good.

the Collect for the Seventeenth Sunday after Trinity.

**15. Perfection of wisdom.** He is the only wise man who meditates and exercises his mind, not on worldly things, but on wisdom, how to win her and practise her precepts.

**Without care.** With a conscience at rest.

**17. The very true.** The truest foundation of wisdom is the desire of instruction. The writer enumerates the various degrees by which a person may rise to the perfection of wisdom. Verses 17 to 20 form a sorites, or cumulative syllogism. Compare the climax in Rom. v. 3—5.

*The care.* Anxiety for the care of discipline begets love.

**18. Keeping.** Rom. xiii. 8; S. John xiv. 15, 21.

*Assurance.* The basis or foundation.

*Incorruption.* Purity and virtue.

**19.** "Holiness, without which no man shall see the LORD." Heb. xii. 14.

**22. I will tell you.** The writer speaks in the person of Solomon. Hitherto he has been exhorting to wisdom; now he proceeds, chaps. vii., viii., to explain her origin, &c.

**23. Such a man.** The envious, who grudges to teach others, or envies them their gifts.

## PURIFICATION OF THE BLESSED VIRGIN MARY.

FEBRUARY 2.

MORNING. Wisdom ix.

*A prayer unto God for wisdom, without which the best man is nothing worth, neither can he tell how to please God: suitable for every religious man, especially for those in authority.*

1. O God of my fathers, and LORD of mercy, Who hast made all things with Thy Word, 2. And ordained man through Thy wisdom, that he should have dominion over the creatures which Thou hast made; 3. And order the world according to equity and righteousness, and execute judgment with an upright heart: 4. Give me wisdom, that sitteth by Thy throne; and reject me not from among Thy children: 5. For I Thy servant and son of Thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws. 6. For though a man be never so perfect among the children of men, yet if Thy wisdom be not with him, he shall be nothing regarded. 7. Thou hast chosen me to be a king of Thy people, and a judge of Thy sons and daughters: 8. Thou hast commanded me to build a temple upon Thy holy mount, and an altar in the city wherein Thou dwellest, a resemblance of the holy tabernacle, which Thou hast prepared from the beginning. 9. And wisdom was with Thee: which knoweth Thy works, and was present when Thou madest the world, and knew what was acceptable in Thy sight, and right in Thy commandments. 10. O send her out of Thy holy heavens, and from the throne of Thy glory, that being present she may labour with me, that I may know what is pleasing unto Thee. 11. For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power. 12. So shall my works be acceptable, and then shall I judge Thy people righteously, and be worthy to sit in my father's seat. 13. For what man is he that can know the counsel of God? or who can think what the will of the LORD is? 14. For the thoughts of mortal men are miserable, and our devices are but uncertain. 15. For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things. 16. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out? 17. And Thy counsel who hath known, except Thou give wisdom, and send Thy Holy Spirit from above? 18. For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto Thee, and were saved through wisdom.

1. *Word.* By Thy sole command, or, by Thy Blessed Son.

2. *Dominion.* Gen. i. 28.

4. *Give me.* As Solomon prayed. 1 Kings iii. 9.

*By Thy throne.* Prov. viii. 27. Wisdom is personified as the assessor of God.

5. 1 Kings iii. 7, 8; Ps. cxvi. 16.

*Of a short time.* Of small experience; or, brief life is my portion.

7. *Thy people.* Not heathens or Gentiles.

8. *Of the holy tabernacle.* Shown by God to Moses, and imitated by him in the wilderness. Exod. xxv. 40; Heb. viii. 5.

11. *In her power.* Marg.: "by her power."

13. *For.* Another reason for desiring wisdom, that she may interpret the will of God, Who is so exalted that mortal mind cannot reach Him. Comp. Rom. xi. 34.

15. *The mind that—things.* The anxious mind.

16. S. John iii. 12: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"

18. *So, viz.* By the gift of wisdom and the HOLY SPIRIT, Who teaches what God would have men to do, and gives grace to enable them to do it.

## EVENING. Wisdom xii.

*God's goodness and mercy are proved by His treatment of the Canaanites, whom He did not destroy at once, but punished them slowly and by degrees, that He might win them to repentance, and so show that He is long suffering towards all sinners.*

1. For Thine incorruptible Spirit is in all things. 2. Therefore chastenest Thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on Thee, O LORD. 3. For it was Thy will to destroy by the hands of our fathers both those old inhabitants of Thy holy land. 4. Whom Thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices; 5. And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, 6. With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help: 7. That the land, which Thou esteemedst above all other, might receive a worthy colony of God's children. 8. Nevertheless even those Thou sparedst as men, and didst send wasps, forerunners of Thine host, to destroy them by little and little. 9. Not that Thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word: 10. But executing Thy judgments upon them by little and little, Thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed. 11. For it was a cursed seed from the beginning; neither didst Thou for fear of any man give them pardon for those things wherein they sinned. 12. For who shall say, What hast Thou done? or who shall withstand Thy judgment? or who shall accuse Thee for the nations that perish, whom Thou hast made? or who shall come to stand against Thee, to be revenged for the unrighteous men? 13. For neither is there any God but Thou that careth for all, to whom Thou mightest show that Thy judgment is not unright. 14. Neither shall king or tyrant be able to set his face against Thee for any whom Thou hast punished. 15. For so much then as Thou art righteous Thyself, Thou orderest all things righteously:

1. *Incorruptible.* Swayed by no passion; or, unstained by men's sins, though dwelling with men. This verse proves that God is a "lover of souls." Ch. xi. 26.

*Is in all things.* Preserving, ruling, inspiring, even in the case of the wicked.

4. *Sacrifices.* Properly, initiations, mystic rites.

5. *Murderers of children.* Whom the Canaanites sacrificed to their idols.

*Feasts of blood.* The Canaanites seem to have ratified treaties by pledging one another in blood, and to have eaten blood in some of their rites. Ps. xvi. 4.

6. *Souls destitute of help.* Helpless children.

8. *Even those.* The Canaanites. *As men.* As being men, and therefore prone to sin. *Wasps.* See Exod. xxiii. 28; Josh. xxiv. 12. *Thine host.* The Israelites.

11. *Cursed.* Because of Canaan's offence. Gen. ix. 25.

12. *What hast Thou done?* Isa. xlv. 9; Rom. ix. 20.

*To be revenged.* Marg.: Or, "a revenger," i.e. "Who shall oppose Thee in order to take vengeance on Thee for the punishment inflicted on the evil?" Comp. ver. 14.

thinking it not agreeable with Thy power to condemn him that hath not deserved to be punished. **16.** For Thy power is the beginning of righteousness, and because Thou art the LORD of all, it maketh Thee to be gracious unto all. **17.** For when men will not believe that Thou art of a full power, Thou showest Thy strength, and among them that know it Thou makest their boldness manifest. **18.** But Thou, mastering Thy power, judgest with equity, and orderest us with great favour: for Thou mayest use power when Thou wilt. **19.** But by such works hast Thou taught Thy people that the just man should be merciful, and hast made Thy children to be of a good hope that Thou givest repentance for sins. **20.** For if Thou didst punish the enemies of Thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice: **21.** With how great circumspection didst Thou judge Thine own sons, unto whose fathers Thou hast sworn, and made covenants of good promises? **22.** Therefore, whereas Thou dost chasten us, Thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of Thy goodness, and when we ourselves are judged, we should look for mercy. **23.** Wherefore, whereas men have lived dissolutely and unrighteously, Thou hast tormented them with their own abominations. **24.** For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding. **25.** Therefore unto them, as to children without the use of reason, Thou didst send a judgment to mock them. **26.** But they that would not be reformed by that correction, wherein He dallied with them, shall feel a judgment worthy of God. **27.** For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished

16. In men the possession of power often causes tyranny and injustice, but God's Almightyness is the foundation of, and is joined indissolubly with justice and mercy.

17. *Them that know it*, i.e., Thy power, and yet acknowledge it not, or defy it.

*Makest—manifest.* Exposest, and therefore punishest.

19. *Such works.* Thy clemency towards the Canaanites, &c.

20. *The condemned.* The Canaanites doomed to destruction for their sins.

23. *Abominations.* Idols. Thou hast punished them by the animals, &c., which they worshipped, e.g., wasps and hornets, to preserve them from which they used to invoke the aid of Beelzebub, god of flies. Comp. xi. 16.

24. *Of their enemies.* Even the

nations opposed to the Canaanites, and sunk in equal idolatry, despised the creatures whom *they* esteemed as gods.

25. *Unto them, as to children,* Thou didst send what seemed a *childish* judgment, viz., wasps, &c.

26. So the plagues of Egypt increased in severity, teaching a moral lesson to all time.

27. Literally, "For when, in those things, at sufferings from which they were indignant, namely the things which they deemed gods, being punished thereby, they perceived Him Whom formerly they had refused to know, they acknowledged Him as the true God; (but too late and grudgingly,) and therefore utter destruction came upon them."

*For what things, &c.* The things, which they deemed Gods, and by which they were punished,

in them, when they saw it, they acknowledged Him to be the true God, Whom before they denied to know; and therefore came extreme damnation upon them.

were wasps, frogs, flies, &c., as | to the Egyptians as well as the  
ver. 23. The writer seems to refer | Canaanites.

## S. MATTHIAS.

FEBRUARY 24.

MORNING. Wisdom xix.

*A contrast between God's treatment of the faithful Israelites and the unbelieving Egyptians, and the wonderful agreement of created things to serve God's people.*

1. As for the ungodly, wrath came upon them without mercy unto the end: for He knew before what they would do; 2. How that having given them leave to depart, and sent them hastily away, they would repent and pursue them. 3. For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone. 4. For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments: 5. And that Thy people might pass a wonderful way: but they might find a strange death. 6. For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt: 7. As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red Sea a way without impediment; and out of the violent stream a green field: 8. Wherethrough all the people went that were defended with Thy hand, seeing Thy marvellous strange wonders. 9. For they went at large like horses, and leaped like lambs, praising Thee, O LORD, Who hadst delivered them, 10. For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground

1. *The ungodly.* The Egyptians. Exod. xiv.

4. *Destiny.* The inevitable punishment of their iniquity. Exod. ix. 16: "In very deed for this cause have I raised thee up, for to show in thee My power." Rom. ix. 17, 18.

5. *Wonderful way.* Through the Red Sea dry-shod.

6. *The whole creature.* All created things which GOD used to save the Israelites, and to punish

the Egyptians, were so miraculously changed in their operations and effects, as to appear a new creation. See ver. 20; and ch. xvi. 24, 25.

7. *A cloud.* Formed into a pillar. Numb. ix. 15, 16; Exod. xiii. 21, 22.

*Green.* With sea-weed.

8. *Wonders, viz.* The divided sea, the pillar of cloud, &c.

9. *Like horses,* exulting in rich pastures.

brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes. **11.** But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. **12.** For quails came up unto them from the sea for their contentment. **13.** And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers. **14.** For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them. **15.** And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly; **16.** But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them. **17.** Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors. **18.** For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done. **19.** For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground. **20.** The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature. **21.** On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly

**11. New generation.** The quails are so called, as being brought before them in a new fashion, and perhaps, as being of uncommon size and delicacy.

**12. From the sea.** Numb. xi. 31.

**13. Sinners.** The Egyptians. The writer returns to their destruction in the Red Sea, which he says was preceded by thunder and lightning.

**More hard.** Than the Sodomites, with whom, it seems, the comparison is.

**14. Those whom they knew not.** The angel messengers. Gen. xix.

**These.** The Egyptians. **Friends.** The Israelites.

**17. Blindness.** The plague of darkness.

**18.** As easily as on the psaltery, the sound of each string remaining the same, the musician can draw forth different chords and tunes; so God, as it were, playing upon the elements in Egypt,

while retaining each in its own nature, yet so changed their condition, and use, and effects, as to seem to alter their very properties.

**19. Earthly—watery.** The Jews and their cattle, passing through the sea, seemed to have assumed the nature and condition of inhabitants of the water.

**Things that before swam.** Alluding to the plague of frogs. Compare Ps. cv. 30.

**20.** This verse refers to the "hail, and fire mingled with the hail." Exod. ix. 23, 24; Wisd. xvi. 17—19, 22.

**21. Living things.** The animals sent by God to plague the Egyptians were not destroyed by the lightning, nor by the fire into which they were cast by the people. xvi. 18.

**Heavenly meat.** The manna, which could be baked and boiled, and yet was melted by the sun. Exod. xvi. 21, 23.



meat, that was of nature apt to melt. **22.** For in all things, O LORD, Thou didst magnify Thy people, and glorify them, neither didst Thou lightly regard them : but didst assist them in every time and place.

**22.** The conclusion from the previous commemoration of God's | dealings with His people. Comp. Deut. iv. 6, sqq.

#### EVENING. Ecclesiasticus i.

*All wisdom is from God, and is obtained by the love and fear of God, which in their turn always beget, accompany, preserve, and increase wisdom.*

**1.** All wisdom cometh from the LORD, and is with Him for ever. **2.** Who can number the sand of the sea, and the drops of rain, and the days of eternity? **3.** Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom? **4.** Wisdom hath been created before all things, and the understanding of prudence from everlasting. **5.** The word of GOD most high is the fountain of wisdom; and her ways are everlasting commandments. **6.** To whom hath the root of wisdom been revealed? or who hath known her wise counsels? **7.** Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience? **8.** There is One wise and greatly to be feared, the LORD sitting upon His throne. **9.** He created her, and saw her, and numbered her, and poured her out upon all His works. **10.** She is with all flesh according to His gift, and He hath given her to them that love Him. **11.** The fear of the LORD is honour, and glory, and gladness, and a crown of rejoicing. **12.** The fear of the LORD maketh a merry heart, and giveth joy, and gladness, and a long life. **13.** Whoso feareth the LORD, it shall go well with him at the last, and he shall find favour in the day of his death. **14.** To fear the LORD is the beginning of wisdom; and it was created with the faithful in the womb. **15.** She hath built an everlasting

**1.** *All wisdom.* Wisdom, whether it be regarded as act, habit, rule, &c. comes from God, and if He gives it to His creatures, it is still with Him for ever. S. James i. 5. Comp. S. John i. 1, 2, concerning the Word Who is the Wisdom of God.

**2.** Wisdom here is compared with three things that cannot be numbered; in ver. 3, with three things that cannot be measured. Comp. Job xi. 7—9: Isa. xl. 12.

**4.** *Created*, i.e., begotten, if it be applied to the Son of God. Prov. viii. 22. Otherwise, *wisdom* refers to the works of wisdom, e.g., the creation of the world, &c. of which wisdom is the idea and architect.

*Understanding of prudence.* A periphrasis for wisdom.

**5.** *The Word.* The Son of God. Some take it for "the natural law of God."

*Her ways.* The ways by which wisdom passes unto men is by the eternal law of God.

**7.** An explanation of ver. 6.

**8.** The answer to the preceding question.

**9.** The answer to the questions, verses 2, 3.

**10.** *According to His gift.* As He has willed to give her to, or show her in, His creatures.

**11.** *Honour.* The cause of honour, &c. *The fear of God* means piety, true religion.

**12.** *Long life.* Life eternal. Prov. iii. 2, 18.

**14.** *In the womb.* The fear of the LORD is so closely bound up with the heart and life of the

foundation with men, and she shall continue with their seed. **16.** To fear the LORD is fulness of wisdom, and filleth men with her fruits. **17.** She filleth all their house with things desirable, and the garners with her increase. **18.** The fear of the LORD is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of GOD: and it enlargeth their rejoicing that love Him. **19.** Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast. **20.** The root of wisdom is to fear the LORD, and the branches thereof are long life. **21.** The fear of the LORD driveth away sins: and where it is present, it turneth away wrath. **22.** A furious man cannot be justified; for the sway of his fury shall be his destruction. **23.** A patient man will bear for a time, and afterward joy shall spring up unto him. **24.** He will hide his words for a time, and the lips of many shall declare his wisdom. **25.** The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner. **26.** If thou desire wisdom, keep the commandments, and the LORD shall give her unto thee. **27.** For the fear of the LORD is wisdom and instruction: and faith and meekness are His delight. **28.** Distrust not the fear of the LORD when thou art poor: and come not unto Him with a double heart. **29.** Be not an hypocrite in the sight of men, and take good heed what thou speakest. **30.** Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so GOD discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the LORD, but thy heart is full of deceit.

saints that it is as though it were born with their faith and holiness. Baptism is the *womb* of the Church which endues them with grace and the HOLY SPIRIT.

**16. Fulness.** Practical wisdom increases with *the fear of the Lord*. Full and perfect *fear* is full and perfect wisdom.

**17. S. Matt. vi. 33:** "Seek ye first the kingdom of GOD, and His righteousness, and all these things shall be added unto you."

**18. Is a crown.** Crowns men with wisdom, gives peace to the soul, health to the body, because it mortifies the lusts and passions which war against them both.

**19. Skill.** A loving insight into the wonders of nature.

*Knowledge of understanding.* Prudence and intelligence in practical matters.

**21. Driveth away sins.** Past

sins, by contrition; future, through dread of offending.

**22. A furious man.** A passionate man, one without that wholesome "fear."

*The sway.* The inclination of the balance, the man's propensity to anger.

**24. Hide his words.** He will take heed that he offend not by words of impatience or anger.

**25. The parables of knowledge.** Maxims of holy living.

*An abomination.* "Marvel not, my brethren, if the world hate you." 1 S. John iii. 13.

**26. Obedience** is the root of divine knowledge. S. John vii. 17. Comp. Eccclus. xxi. 11.

**28. A double heart.** Like Judas Iscariot.

**30. Thy secrets.** Thy hidden hypocrisy.

*Cast thee down.* Again, as the traitor Judas.

## ANNUNCIATION OF THE BLESSED VIRGIN MARY.

MARCH 25.

MORNING. Ecclesiasticus ii.

*Every one who wills to serve God must expect trials and temptations. But there are many helps and remedies at such times, the chief of all being the love and fear of God.*

1. My son, if thou come to serve the LORD, prepare thy soul for temptation. 2. Set thy heart aright, and constantly endure, and make not haste in time of trouble. 3. Cleave unto Him, and depart not away, that thou mayest be increased at thy last end. 4. Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. 5. For gold is tried in the fire, and acceptable men in the furnace of adversity. 6. Believe in Him, and He will help thee; order thy way aright, and trust in Him. 7. Ye that fear the LORD, wait for His mercy; and go not aside, lest ye fall. 8. Ye that fear the LORD, believe Him; and your reward shall not fail. 9. Ye that fear the LORD, hope for good, and for everlasting joy and mercy. 10. Look at the generations of old, and see; did ever any trust in the LORD, and was confounded? or did any abide in His fear, and was forsaken? or whom did He ever despise, that called upon Him? 11. For the LORD is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. 12. Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways! 13. Woe unto him that is faint-hearted! for he believeth not; therefore shall he not be defended. 14. Woe unto you that have lost patience! and what will ye do when the LORD shall visit you? 15. They that fear the LORD will not disobey His word; and they that love Him will keep His ways. 16. They that fear the LORD will seek that which is wellpleasing unto Him; and they that love Him shall be filled with the law. 17. They that fear the LORD will prepare their hearts, and humble their souls in His sight, 18. Saying, We will fall into the hands of the LORD, and not into the hands of men: for as His majesty is, so is His mercy.

1. *Prepare.* By prayer, watchfulness, avoiding of occasions, &c.

*Temptation.* From the world, the flesh, and the devil, from prosperity and adversity, &c.

2. *Set thy heart.* Direct thy heart towards God's will and law.

*Make not haste.* Wait for release in God's good time: for "My grace is sufficient for thee." 2 Cor. xii. 9. "He that believeth shall not make haste." Isa. xxviii. 16.

3. *Increased.* Rewarded.

5. *Acceptable.* Pleasing to God.

7. *Go not aside.* From His

fear; or seek not unlawful means for succour.

12. *Fearful.* Distrustful.

*Two ways.* "Ye cannot serve God and mammon." S. Matt. vi. 24. Comp. S. James i. 6—8.

14. *Shall visit.* Shall judge. 1 S. Pet. ii. 12.

16. *Shall be filled.* Their senses, hearts, memory, intellect, shall be pervaded with God's law.

18. The words of David. 2 Sam. xxiv. 14.

*So is His mercy.* Equal and infinite.

## EVENING. Ecclesiasticus iii.

*From fear of God the next step is reverence towards parents: meekness and humility are commended: a stubborn heart shall be punished, but a wise heart shall have success: alms are acceptable with God.*

1. Hear me your father, O children, and do thereafter, that ye may be safe. 2. For the LORD hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. 3. Whoso honoureth his father, maketh an atonement for his sins: 4. And he that honoureth his mother is as one that layeth up treasure. 5. Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer he shall be heard. 6. He that honoureth his father shall have a long life; and he that is obedient unto the LORD shall be a comfort to his mother. 7. He that feareth the LORD will honour his father, and will do service unto his parents, as to his masters. 8. Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. 9. For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations. 10. Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee. 11. For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children. 12. My son, help thy father in his age, and grieve him not as long as he liveth. 13. And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength. 14. For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up. 15. In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather. 16. He that forsaketh his father is as a blasphemer; and he that angereh his mother is cursed of GOD. 17. My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. 18. The greater thou art, the more humble thyself, and thou shalt find favour before the LORD. 19. Many are in high place, and of renown: but mysteries are revealed unto the meek. 20. For

1. *Safe.* From sin, and from the punishment of disobedience.

2. *Honour.* Passively, authority over, reverence at the hands of.

3. *Maketh an atonement.* True reverence for parents springs from true piety, and is acceptable with God.

4. *Layeth up treasure,* in heaven.

7. *As to his masters.* A good child will show not only respect to his parents, but also the obedience of a servant. Even so CHRIST "was subject" unto His earthly parents.

9. *Houses.* Offspring, families.

14. *Instead of sins.* It may be

"instead of sin-offerings," as 2 Cor. v. 21. Or, "in place of thy sins being remembered."

15. *Shall melt away.* "Charity shall cover the multitude of sins." 1 S. Pet. iv. 8.

17. *In meekness.* As did the Virgin Mary.

*Him that is approved.* The good and holy.

18. "For He hath regarded the low estate of His handmaiden; for, behold, from henceforth, all generations shall call Me blessed." S. Luke i. 48.

19. *Unto the meek.* As the blessed Virgin. S. Matt. xi. 25: "At that time JESUS answered and

the power of the LORD is great, and He is honoured of the lowly. **21.** Seek not out the things that are too hard for thee, neither search the things that are above thy strength. **22.** But what is commanded thee, think thereupon with reverence; for it is not needful for thee to see with thine eyes the things that are in secret. **23.** Be not curious in unnecessary matters: for more things are shewed unto thee than men understand. **24.** For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment. **25.** Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not. **26.** A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein. **27.** An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin. **28.** In the punishment of the proud there is no remedy: for the plant of wickedness hath taken root in him. **29.** The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man. **30.** Water will quench a flaming fire; and alms maketh an atonement for sins. **31.** And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

said, I thank Thee, O FATHER, LORD of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

**22.** *It is not needful.* "Blessed is she that believed: for there shall be a performance of those things which were told her from the LORD." S. Luke i. 45. Comp. S. John xx. 29.

**24.** *Opinion.* I.e., about things too high for them, as is the case with heretics, free-thinkers, &c.

*Suspicion.* Conjecture, prejudice.

**25.** As a blind man cannot see nor guide his own limbs, so he who is ignorant ought not to lead others. S. Luke vi. 39.

**26.** *Danger.* He who from stubbornness runs into danger (e.g., evil company, sinful amusements, &c.) shall perish therein.

**27.** *Laden.* Rom. ii. 5: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."

**28.** *No remedy.* Punishment does no good to the proud.

**30.** *Sins.* Past sins. So Dan. iv. 27: "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." S. Luke xi. 41: "Give alms of such things as ye have; and, behold, all things are clean unto you." Comp. S. Matt. v. 7; xxv. 35.

**31.** *He that requiteth.* The LORD shall remember and reward him hereafter; and if he fall into trouble, He will succour him. Ps. xli. 1: "Blessed is he that considereth the poor: the LORD will deliver him in time of trouble."

## S. MARK.

APRIL 25.

MORNING. Ecclesiasticus iv.

*An exhortation to charity, and to the practice of wisdom, drawn from its fruits, which it offers especially to the charitable. This is followed by various precepts of wisdom, especially against false shame, which is an enemy to true wisdom.*

1. My son, defraud not the poor of his living, and make not the needy eyes to wait long. 2. Make not an hungry soul sorrowful; neither provoke a man in his distress. 3. Add not more trouble to an heart that is vexed; and defer not to give to him that is in need. 4. Reject not the supplication of the afflicted; neither turn away thy face from a poor man. 5. Turn not away thine eye from the needy, and give him none occasion to curse thee: 6. For if he curse thee in the bitterness of his soul, his prayer shall be heard of Him That made him. 7. Get thyself the love of the congregation, and bow thy head to a great man. 8. Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness. 9. Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment. 10. Be as a father unto the fatherless, and instead of an husband unto their mother; so shalt thou be as the son of the most High, and He shall love thee more than thy mother doth. 11. Wisdom exalteth her children, and layeth hold of them that seek her. 12. He that loveth her loveth life; and they that seek to her early shall be filled with joy. 13. He that holdeth her fast shall inherit glory; and where-soever she entereth, the LORD will bless. 14. They that serve her shall minister to the Holy One: and them that love her the LORD doth love. 15. Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely. 16. If a man commit himself unto her, he

6. *His prayer shall be heard.* Ex. xxii. 23: "If thou afflict them in any wise, and they cry at all unto Me, I will surely hear their cry."

7. *Congregation, i.e., especially the poor.*

9. *Fainthearted.* Afraid of doing justice.

10. *As the son.* GOD shall show Himself a FATHER to thee. "Be ye therefore merciful, as your FATHER also is merciful." S. Luke vi. 36.

11. *Layeth hold.* Protecteth and draweth to her.

12. *Life.* CHRIST, the wisdom of GOD, is "the Way, the Truth, and the Life." S. John xiv. 6.

14. *To the Holy One.* Marg.: "In the sanctuary." They who devote themselves to wisdom are become as it were priests in the temple, and should live as priests. Isa. lxi. 6.

15. *Shall judge.* Is fit to judge. 1 Cor. vi. 2, 3: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?"

16. *Commit himself.* Trust firmly in her.

shall inherit her; and his generation shall hold her in possession. **17.** For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. **18.** Then will she return the strait way unto him, and comfort him, and show him her secrets. **19.** But if he go wrong, she will forsake him, and give him over to his own ruin. **20.** Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul. **21.** For there is a shame that bringeth sin; and there is a shame which is glory and grace. **22.** Accept no person against thy soul, and let not the reverence of any man cause thee to fall. **23.** And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. **24.** For by speech wisdom shall be known: and learning by the word of the tongue. **25.** In no wise speak against the truth; but be abashed of the error of thine ignorance. **26.** Be not ashamed to confess thy sins; and force not the course of the river. **27.** Make not thyself an underling to a foolish man; neither accept the person of the mighty. **28.** Strive for the truth unto death, and the Lord shall fight for thee. **29.** Be not hasty in thy tongue, and in thy deeds slack and remiss. **30.** Be not as a lion in thy house, nor frantick among thy servants. **31.** Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

*Shall inherit her.* By grace here, by glory hereafter.

*His generation.* Children, posterity.

**17. Walk with him.** She will try him with difficulties.

*Fear.* As repentance often begins with fear of death and hell.

*Torment him.* By repressing all natural concupiscence, &c.

*Try him.* See if he will be subject to the laws of wisdom.

**19.** Comp. Heb. vi. 4—6.

**20. Observe.** Make good use of thy opportunities.

*Be not ashamed.* When thy soul is at stake, beware of false shame. Comp. S. Luke ix. 26: "For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His Own

glory, and in His FATHER'S, and of the holy Angels."

**22.** Pay not such deference to any one as to sin in order to please him.

**25. Be abashed.** If you have committed a fault through ignorance, do not defend it, but show and express your shame for having done it.

**26. Force not.** Do not try an impossibility, namely, by denying or defending wicked actions, which the common voice of truth attests.

**27. A foolish man.** A sinner. Do not put yourself into a sinner's power by consenting to, or aiding in his sin.

**30. Frantick.** Oppressive, tyrannical.

**31.** "It is more blessed to give than to receive." Acts xx. 35.

#### EVENING. Ecclesiasticus v.

*Men must not trust in wealth and strength, nor be proud: of penitence: of sincerity in word and deed.*

1. Set not thy heart upon thy goods ; and say not, I have enough for my life. 2. Follow not thine own mind and thy strength, to walk in the ways of thy heart : 3. And say not, Who shall control me for my works ? for the LORD will surely revenge thy pride. 4. Say not, I have sinned, and what harm hath happened unto me ? for the LORD is long-suffering, He will in no wise let thee go. 5. Concerning propitiation, be not without fear to add sin unto sin. 6. And say not, His mercy is great ; He will be pacified for the multitude of my sins : for mercy and wrath come from Him, and His indignation resteth upon sinners. 7. Make no tarrying to turn to the LORD, and put not off from day to day : for suddenly shall the wrath of the LORD come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. 8. Set not thine heart upon goods unjustly gotten ; for they shall not profit thee in the day of calamity. 9. Winnow not with every wind, and go not into every way : for so doth the sinner that hath a double tongue. 10. Be steadfast in thy understanding ; and let thy word be the same. 11. Be swift to hear ; and let thy life be sincere ; and with patience give answer. 12. If thou hast understanding, answer thy neighbour ; if not, lay thy hand upon thy mouth. 13. Honour and shame is in talk : and the tongue of man is his fall. 14. Be not called a whisperer, and lie not in wait with thy tongue : for a foul shame is upon the thief, and an evil condemnation upon the double tongue. 15. Be not ignorant of any thing in a great matter or a small.

1. S. Luke xii. 19, 20 : "I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided ?"

4. *Long-suffering.* Slow to punish, yet certain in the end to deal out His vengeance.

5. *Concerning propitiation.* Because God has pardoned you, do not think you may go on sinning. Your old guilt will return upon you, if you persist in sin. Comp. S. John v. 14.

9. *Winnow not.* Be not fickle and inconstant in opinions and conduct. Ephes. iv. 14 : "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doc-

trine." Comp. the Collect for the Day.

10. *The same.* One, consistent.

12. *Lay thy hand upon thy mouth.* Be silent. Job xxi. 5 ; xxix. 9.

13. *His fall.* Ps. xxxix. 1 : "I said, I will take heed to my ways, that I sin not with my tongue : I will keep my mouth with a bridle, while the wicked is before me."

14. *Whisperer.* Secret calumniator.

*Thief.* The thief commits deeds shameful enough, but a whisperer does worse. Rom. i. 29, 30.

15. Learn the whole law of God, and keep it : think no commandment of too little importance to be studied and practised. Slander, ver. 14, of which men think little, is really a breach of the commandments. Others take it to mean, Get all the knowledge you can.



## S. PHILIP AND S. JAMES.

MAY 1.

MORNING. Ecclesiasticus vii.

*Avoid sin, that you may avoid punishment: Be not ambitious: Take heed to your tongue: Rules of conduct in various relations of life.*

1. Do no evil, so shall no harm come unto thee. 2. Depart from the unjust, and iniquity shall turn away from thee. 3. My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold. 4. Seek not of the LORD pre-eminence, neither of the king the seat of honour. 5. Justify not thyself before the LORD; and boast not of thy wisdom before the king. 6. Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy uprightness. 7. Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. 8. Bind not one sin upon another; for in one thou shalt not be unpunished. 9. Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, He will accept it. 10. Be not fainthearted when thou makest thy prayer, and neglect not to give alms. 11. Laugh no man to scorn in the bitterness of his soul: for there is One Which humbleth and exalteth. 12. Devise not a lie against thy brother; neither do the like to thy friend. 13. Use not to make any manner of lie: for the custom thereof is not good. 14. Use not many words in a multitude of elders, and make not much babbling when thou prayest. 15. Hate not laborious work, neither husbandry, which the most High hath ordained. 16. Number not thyself among the multitude of

2. Shun the society of the wicked, and thou shalt not be tempted to iniquity.

3. Our field is our heart and will: our habits and inclinations are the furrows which we make there. Comp. Hos. x. 12, 13.

*Sevenfold.* A great and heavy crop. Gen. iv. 24.

4. S. James iii. 1: "My brethren, be not many masters, knowing that we shall receive the greater condemnation." S. Matt. xxiii. 8, 12.

5. *Justify not thyself.* Like the Pharisee in the parable, S. Luke xviii. 11.

6. *Being not able.* If thou hast not power to cut off, or moral courage to resist, iniquity.

7. A civil and political maxim,

urging an additional motive against ambition. Comp. 1 Kings xii. 11, 18.

8. "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." Isaiah v. 18, where see note.

9. Sacrifices require repentance and faith from the offerer.

10. *Be not fainthearted.* Distrustful. S. James i. 6, 7: "Let him ask in faith, nothing wavering . . . For let not that man think that he shall receive anything of the LORD."

14. *Much babbling.* Marg.: "vain repetition," as S. Matt. vi. 5, 7.

15. *Ordained.* The words in Gen. iii. 19 are not only a curse, but also a precept.

sinners, but remember that wrath will not tarry long. **17.** Humble thy soul greatly: for the vengeance of the ungodly is fire and worms. **18.** Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir. **19.** Forego not a wise and good woman: for her grace is above gold. **20.** Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee. **21.** Let thy soul love a good servant, and defraud him not of liberty. **22.** Hast thou cattle? have an eye to them; and if they be for thy profit, keep them with thee. **23.** Hast thou children? instruct them, and bow down their neck from their youth. **24.** Hast thou daughters? have a care of their body, and show not thyself cheerful toward them. **25.** Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. **26.** Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman. **27.** Honour thy father with thy whole heart, and forget not the sorrows of thy mother. **28.** Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee? **29.** Fear the LORD with all thy soul, and reverence His priests. **30.** Love Him That made thee with all thy strength, and forsake not His ministers. **31.** Fear the LORD, and honour the priest; and give him his portion, as it is commanded thee; the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things. **32.** And stretch thine hand unto the poor, that thy blessing may be perfected. **33.** A gift hath grace in the sight of every man living; and for the dead detain it not. **34.** Fail not to be with them that weep, and mourn with them that mourn. **35.** Be not slow to visit the sick: for that shall make thee to be beloved. **36.** Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

**16. Wrath.** The just anger of God, explained verse 17. "Fire and worms."

**19. Woman.** I.e., wife.

**21. Liberty.** I.e., if he can purchase his freedom, or if he have served the required number of years. Ex. xxi. 2; Lev. xxv. 41; Deut. xv. 12.

**24. Body.** Keep them chaste and modest.

**Cheerful.** Be not too easy or indulgent with them.

**31.** 1 Cor. ix. 13, 14: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the LORD ordained that they which preach the gospel should live of the gospel."

*First fruits.* Numb. xviii. 13.

*Trespass offering.* Lev. vii. 7.

*Gift of the shoulders.* Lev. vii. 34.

*Sacrifice of sanctification.* The meat offering, "a thing most holy of the offerings of the LORD made by fire" (Lev. ii. 3, 10); the "pure offering" of Mal. i. 11.

*First fruits of the holy things.* The tithe of the tithe, given by the Levites to the priests. Numb. xviii. 26, 28.

**33. For the dead.** Be merciful to the dead by paying them the last duties. Tobit iv. 17: "Pour out thy bread on the burial of the just." This is one of the works of mercy. Some allusion may be intended to the custom of offering food at funerals. Jer. xvi. 7.

**34.** Comp. Rom. xii. 15.

## EVENING. Ecclesiasticus ix.

*What things are to be avoided in the case of women and men.*

1. Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. 2. Give not thy soul unto a woman to set her foot upon thy substance. 3. Meet not with an harlot, lest thou fall into her snares. 4. Use not much the company of a woman that is a singer, lest thou be taken with her attempts. 5. Gaze not on a maid, that thou fall not by those things that are precious in her. 6. Give not thy soul unto harlots, that thou lose not thine inheritance. 7. Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof. 8. Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire. 9. Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction. 10. Forsake not an old friend; for the new is not comparable to him; a new friend is as new wine; when it is old, thou shalt drink it with pleasure. 11. Envy not the glory of a sinner: for thou knowest not what shall be his end. 12. Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave. 13. Keep thee far from the man that hath power to kill; so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city. 14. As near as thou canst, guess at thy neighbour, and consult with the wise. 15. Let thy talk be with the wise, and all thy communication in the law of the most High. 16. And let just men eat and drink with thee; and let thy glorying be in the fear of the LORD. 17. For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech. 18. A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

1. *An evil lesson.* Suspicion, jealousy, or deception.

2. *To set her foot.* So that she domineer over thee.

5. Job xxxi. 1: "I made a covenant with mine eyes; why then should I think upon a maid?" Comp. S. Mark ix. 47.

11. Ps. lxxiii. 3, 16, 17: "For I was envious at the foolish, when I saw the prosperity of the wicked. When I thought to know this, it was too painful for me; Until I

went into the sanctuary of God; then understood I their end."

13. *Keep thee far.* Contrast S. Luke xii. 4, 5.

*Shalt not doubt.* Shalt not be anxious at.

14. *Guess at.* Foresee thy neighbour's plans with respect to thyself.

16. Compare S. Luke xiv. 12.

17. *For the hand.* On account of the skill.

18. Comp. S. James iii. 2, sqq.

## S. BARNABAS.

JUNE 11.

MORNING. Ecclesiasticus x.

*A wise ruler governs his state well : pride is hurtful and wicked : man's true honour is found in the fear of God.*

1. A wise judge will instruct his people ; and the government of a prudent man is well ordered. 2. As the judge of the people is himself, so are his officers ; and what manner of man the ruler of the city is, such are all they that dwell therein. 3. An unwise king destroyeth his people ; but through the prudence of them which are in authority the city shall be inhabited. 4. The power of the earth is in the hand of the LORD, and in due time He will set over it one that is profitable. 5. In the hand of God is the prosperity of man : and upon the person of the scribe shall He lay His honour. 6. Bear not hatred to thy neighbour for every wrong ; and do nothing at all by injurious practices. 7. Pride is hateful before God and man : and by both doth one commit iniquity. 8. Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another. 9. Why is earth and ashes proud ? There is not a more wicked thing than a covetous man : for such an one setteth his own soul to sale ; because while he liveth he casteth away his bowels. 10. The physician cutteth off a long disease ; and he that is to-day a king to-morrow shall die. 11. For when a man is dead, he shall inherit creeping things, beasts, and worms. 12. The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. 13. For pride is the beginning of sin, and he that hath it shall pour out abomination : and therefore the LORD brought upon them strange calamities, and overthrew them utterly. 14. The LORD hath cast down the thrones of proud princes, and set up the meek in their stead. 15. The LORD

5. *Upon the person.* God gives to the instructor of others all the authority and wisdom which he possesses. 1 Thess. v. 12, 13.

7. *By both.* Viz., pride and injurious practices.

9. *Not a more wicked thing.* 1 Tim. vi. 10 : "The love of money is the root of all evil."

*To sale.* Will sell his soul for gain.

*His bowels.* Either his "bowels of compassion" (1 S. John iii. 17), his natural kindness and affection towards others ; or, he is cruel to himself by his niggardliness and pinching.

10. *A king.* A tyrant is com-

pared to a disease, God to a physician. As the physician cutteth short a disease, so God cuts off a tyrant by death.

11. The king, when dead, shall fare no better than the common man.

12. The first part, or form, of pride is departure from God's law and will.

13. *For.* Pride is the cause of all sin, and therefore of revolt from God, which is the chief and foremost species of pride.

*Shall pour out.* He that is infected with pride shall commit abominable sins.

*Upon them.* On the proud ;

hath plucked up the roots of the proud nations, and planted the lowly in their place. **16.** The LORD overthrew countries of the heathen, and destroyed them to the foundations of the earth. **17.** He took some of them away, and destroyed them, and hath made their memorial to cease from the earth. **18.** Pride was not made for men, nor furious anger for them that are born of a woman. **19.** They that fear the LORD are a sure seed, and they that love Him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed. **20.** Among brethren he that is chief is honourable; so are they that fear the LORD in His eyes. **21.** The fear of the LORD goeth before the obtaining of authority: but roughness and pride is the losing thereof. **22.** Whether he be rich, noble, or poor, their glory is the fear of the LORD. **23.** It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man. **24.** Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the LORD. **25.** Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed. **26.** Be not otherwise in doing thy business; and boast not thyself in the time of thy distress. **27.** Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread. **28.** My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. **29.** Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life? **30.** The poor man is honoured for his skill, and the rich man is honoured for his riches. **31.** He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

e.g., the builders of the tower of Babel, the Sodomites (Ezek. xvi. 49), &c.

**18.** An answer to the objection that pride and its effect, anger, are attributes of man's nature, and not to be eradicated.

**19.** As pride is the beginning of sin, so the fear of the LORD is the beginning of wisdom.

*Deceivable.* Deceitful. Or, as marg.: "unstable."

**20.** *In His eyes.* The eyes of the LORD.

**21.** *Roughness.* Rather, "hardening of the heart," "obstinacy."

**22.** Jer. ix. 23, 24.

**25.** *Reformed.* A wise man will be thankful for reproof and counsel.

**26.** *Be not otherwise.* Be not conceited, do not wish to seem wise and skilful.

*Boast not thyself.* Do not boast of your rank, &c., when you are

in distress, as though it would be degradation to earn your own livelihood. Thus S. Paul worked at the trade of a tent-maker. Acts xviii. 3; 1 Cor. iv. 12.

**28.** Do not be impatient if you have to work for your bread; for this is the way to glorify your soul, and to consult its true dignity. S. Luke xxi. 19. *Honour* may mean support, as in 1 Tim. v. 17, where "double honour" means increased means of subsistence.

**29.** *Justify.* Pronounce innocent, free from blame.

*Him that sinneth against his own soul.* Him that endangereth his life by neglecting to work for his livelihood.

**30.** *Skill.* Practical wisdom, which consists in labouring diligently and living righteously. Such a poor man is worthy of more honour than a rich man, inasmuch as wisdom is better than riches.

## EVENING. Ecclesiasticus xii.

*Be liberal to the godly, not to the wicked; trust not an enemy.*

1. When thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits. 2. Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High. 3. There can no good come to him that is always occupied in evil, nor to him that giveth no alms. 4. Give to the godly man, and help not a sinner. 5. Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him. 6. For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment. 7. Give unto the good, and help not the sinner. 8. A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity. 9. In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart. 10. Never trust thine enemy: for like as iron rusteth, so is his wickedness. 11. Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away. 12. Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith. 13. Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts? 14. So one that goeth to a sinner, and is defiled with him in his sins, who will pity? 15. For a while he will abide with thee, but if thou begin to fall, he will not tarry. 16. An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood. 17. If adversity come upon thee, thou shalt find him

1. *Know to whom.* Learn the character of the person whom you benefit. In two instances S. Barnabas exercised his natural benevolence at the expense of Christian principle. See Acts xv. 37—39; Gal. ii. 13.

4. Gal. vi. 10: "Let us do good unto all men, especially unto them who are of the household of faith."

5. *Overmaster thee.* Lest he use your kindness to your disadvantage and injury.

6. This verse repeats and amplifies verse 3.

9. *Will depart.* Another reading gives "will be recognized."

10. *As iron rusteth.* As iron or brass, however it be rubbed, soon contracts rust again; so an enemy, though seemingly reconciled, will resume his ill-will and malice.

11. *A looking-glass.* A mirror of polished metal, which, when once rusted, is always liable to lose its polish again, however carefully cleansed.

12. *Be pricked,* with sorrow and remorse, that you did not take advice.

14. *A sinner.* A false friend that is a sinner.

16. *Weep.* He will pretend the utmost sorrow for his part

there first; and though he pretend to help thee, yet shall he undermine thee. 18. He will shake his head, and clap his hands, and whisper much, and change his countenance.

enmity, and for thy adversities; but if he have the opportunity, he will kill thee, and ruin thy family and reputation.

18. *Clap his hands.* In joy at thy misfortunes.

*Whisper.* Spread false reports secretly.

*Change his countenance.* He will put off the mask of friendship and grief, and show himself in his true colours.

## S. JOHN THE BAPTIST.

JUNE 24.

MORNING. Malachi iii.

*The prophet foretells the coming of Christ in the flesh and of His forerunner, S. John the Baptist, to remedy the evils now prevailing. He chides the Jews for their rebellion, sacrilege, and infidelity, and shows that in the day of judgment the final severance between the just and unjust shall be made. Christ's first Advent leads the mind to His second coming.*

1. Behold, I will send My messenger, and he shall prepare the way before Me: and the LORD, Whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, Whom ye delight in: behold, He shall come, saith the LORD of hosts. 2. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like

1. *I will send.* I, the SON of God.

*My messenger.* S. John Baptist. See S. Luke i. 76; S. Matt. xi. 10.

*Prepare the way.* By his baptism, testimony, and teaching, he shall dispose the Jews to receive CHRIST as the Messiah.

*His temple.* Fulfilled literally by the presentation of CHRIST in the temple, (S. Luke ii. 22, sqq.) and His preaching therein after S. John's death. Or, *His temple* is His human nature. S. John ii. 19.

*The messenger of the covenant.* CHRIST is so called as being the declarer of God's will to the Jews

under the old covenant—"the angel of His presence" (Isa. lxiii. 9; Gal. iii. 19,)—and as being the mediator of the Gospel.

*Whom ye delight in.* Hag. ii. 7: "The desire of all nations." Comp. Gen. xlix. 10.

2. *Who may abide?* How can man's weakness, blindness, sinfulness, endure to meet "God manifest in the flesh?" Let us also think of this at the sacrament of the altar.

*Like a refiner's fire.* Softening men's hearts, purging their dross, forming them anew.

*Like fullers' sope.* Whitening the Christian's marriage garment by grace.

fullers' sope: 3. And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. 4. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. 5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the LORD of hosts. 6. For I am the LORD, I change not: therefore ye sons of Jacob are not consumed. 7. Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? 8. Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. 9. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. 10. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. 11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. 12. And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts. 13. Your words have been stout against Me, saith the LORD. Yet ye say, What have we spoken so much against Thee? 14. Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the LORD of hosts? 15. And now we call the proud happy; yea, they that work wickedness are set up; yea, they

3. *Shall sit.* As a judge. *Sons of Levi.* Priests of the New Testament, and all the faithful. 1 S. Pet. ii. 9.

*An offering.* The Holy Eucharist. Ch. i. 11.

4. *As in the days of old.* As the sacrifices of Abel, Noah, Abraham, Aaron, Solomon, the types of the great Christian sacrifice.

5. *I will come near.* Being incarnate. Comp. Gen. xviii. 21. An answer to the question of the Jews (ii. 17), "Where is the God of judgment?" There is also a reference to CHRIST's second coming to judgment.

*Witness, and judge.* Rev. i. 5: "Who is the faithful witness."

6. *I change not.* I keep the promise of mercy which I made to your forefathers. Lam. iii. 22.

7. *Return unto Me,* by peni-

tence, and I will return unto you, by grace and mercy.

9. *A curse.* Drought, famine, and poverty, the punishment of robbing God of His tribute from man. Comp. ver. 10: "If I will not open you the windows of heaven," &c.

11. *The devourer.* The locust.

13. *Have been stout.* Bold and blasphemous. See ii. 17.

14. *It is vain.* Unprofitable, in the world's eyes. 1 Cor. xv. 19: "If in this life only we have hope in CHRIST, we are of all men most miserable."

*Mournfully,* as though chastened and penitent.

15. *And now.* As if to provoke God to show His power, and punish, if He were able.

*Are set up.* Are "built up" with wealth, children, honours, &c.



that tempt GOD are even delivered. **16.** Then they that feared the LORD spake often one to another : and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name. **17.** And they shall be Mine, saith the LORD of hosts, in that day when I make up My jewels : and I will spare them, as a man spareth his own son that serveth him. **18.** Then shall ye return, and discern between the righteous and the wicked, between him that serveth GOD and him that serveth Him not.

**16. Then.** The pious took up GOD's cause, and He heard the blasphemy of His enemies and the words of the just.

*A book of remembrance.* GOD noted, stored in His memory—a human mode of speech. Comp. Dan. vii. 10; Rev. xx. 12.

**17. I will spare them.** Save and defend. Ps. ciii. 13.

**18. Ye.** The impious, who denied GOD's providence, shall be forced to change their opinion at the day of judgment.

*Return.* Or, "Ye shall again discern," see the difference.

#### EVENING. Malachi iv.

*The day of judgment shall come, when all the seeming inconsistencies of this life shall be remedied. Look forward to that day, and study the law by which you will be judged. Before that time Elijah shall come, as the great forerunner came before Christ's first Advent.*

**1.** For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. **2.** But unto you that fear My name shall the Sun of righteousness arise with healing in His wings : and ye shall go forth, and grow up as calves of the stall. **3.** And ye shall tread down the wicked ; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the

**1. For.** The reason why the difference between the just and unjust should be manifested. iii. 18.

*That shall burn.* When the world shall be burned up, and the fires of hell shall be prepared for the ungodly, and the wrath of the Lamb shall blaze forth. Dan. vii. 9, 10.

*Neither root.* No hope of returning to the state of grace.

**2. Sun of righteousness.** CHRIST, at His second Advent, so called because He will then bring to light the hidden righteousness of His saints, and brighten them with glory.

*Healing.* Of body, by imparting immortality, happiness, glory, &c., and of soul, by imparting joy, knowledge, and the vision of GOD.

*Shall go forth.* From this life and this world ; or, from your graves.

*Grow up.* Or, shall exult and leap for joy. Or, shall pass from earth to heaven, from death to life.

*As calves.* Filled with grace and spiritual joy, the fatness of GOD's kingdom.

**3. Shall tread down.** Sitting with CHRIST in judgment upon sinners, who shall be burned : as

LORD of hosts. 4. Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. 5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

cinders in the depths of hell. S. Matt. xix. 28.

4. *The law.* By which and by no other ye shall be judged.

5. *Elijah.* Our LORD refers this prophecy to S. John Baptist. S. Matt. xi. 14; xvii. 12. Comp. S. Luke i. 17. But it has a further accomplishment in the dim future, immediately preceding the time of judgment, when, as it seems, Elijah is to come in person. S. Matt. xvii. 11; Eccles. xlviii. 10.

6. *The heart—children.* S. Luke i. 17. Elijah shall turn the hearts of the Patriarchs, once averse from their unbelieving children, to their descendants who in the end shall believe on CHRIST.

Abraham and the other fathers who “rejoiced to see the day of CHRIST” (S. John viii. 56), shall own the believing Jews for their children.

*The heart—fathers.* He shall make the Jews in the last times of equal faith and piety with their pious forefathers. There shall be a great conversion of Jews to Christianity before the end of the world. And thus, some take *the fathers* to be the Jews, *the children* to be CHRIST and His Apostles.

*The earth.* And its inhabitants.

*With a curse.* Eternal destruction, because He finds no faith or virtue therein.

## S. PETER.

JUNE 29.

MORNING. Ecclesiasticus xv.

*The gifts and graces of wisdom : who shall obtain and who shall miss her ; man has free will and may choose his own way.*

1. He that feareth the LORD will do good : and he that hath the knowledge of the law shall obtain her. 2. And as a mother shall she meet him, and receive him as a wife married of a virgin. 3. With the bread of understanding shall she feed him, and give him the water of wisdom to drink. 4. He shall be stayed upon her, and shall not be moved ; and shall rely upon her, and shall

1. *Knowledge.* Practical knowledge of the law, i.e., obedience.

*Her.* Wisdom. Ch. xiv. 20, sqq.

2. *Of a virgin.* Married when a virgin, not a widow. Wisdom

shall receive him with all the love and devotion of a newly married bride for her husband.

4. *Be stayed.* She shall be his support and stay.

not be confounded. **5.** She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth. **6.** He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name. **7.** But foolish men shall not attain unto her, and sinners shall not see her. **8.** For she is far from pride, and men that are liars cannot remember her. **9.** Praise is not seemly in the mouth of a sinner, for it was not sent him of the LORD. **10.** For praise shall be uttered in wisdom, and the LORD will prosper it. **11.** Say not thou, It is through the LORD that I fell away: for thou oughtest not to do the things that He hateth. **12.** Say not thou, He hath caused me to err: for He hath no need of the sinful man. **13.** The LORD hateth all abomination; and they that fear God love it not. **14.** He Himself made man from the beginning, and left him in the hand of his counsel; **15.** If thou wilt, to keep the commandments, and to perform acceptable faithfulness. **16.** He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. **17.** Before man is life and death; and whether him liketh shall be given him. **18.** For the wisdom of the LORD is great, and He is mighty in power, and beholdeth all things: **19.** And His eyes are upon them that fear Him, and He knoweth every work of man. **20.** He hath commanded no man to do wickedly, neither hath He given any man licence to sin.

**5. Open his mouth.** Acts i. 15: "And in those days Peter stood up in the midst of the disciples, and said."

**7. Foolish men.** Sinners, for sin is the worst folly.

*See.* They shall be so far off as to be out of sight.

**9. Praise,** i.e., of God and wisdom. Or it may be translated, "A wise saying is unseasonable."

*A sinner.* While he remains such.

*It was not sent him.* Marg.: "He was not sent of the LORD," i.e., to praise wisdom.

**10.** The followers of wisdom alone are competent to praise Him.

*Will prosper it,* i.e., praise.

**11.** This is to answer objectors who attribute man's folly and sin to the natural disposition given him by God, which he is obliged to gratify. This did not S. Peter when, after his fall, "he went out and wept bitterly."

**12. Caused.** S. James i. 13:

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man."

*He hath no need.* God permits evil to be, but He created it not. He brings good out of evil, but He has no need of the latter in order to work His purposes.

**14. In the hand.** To deal with himself according to his own desire; i.e., God gave man free will.

**15. Perform acceptable faithfulness.** Faithful service well-pleasing to God.

**16. Fire and water.** Evil and good, hell and heaven. Deut. xxx. 19.

**17. Whether him liketh.** Whichever of the two pleases him, whichever he likes.

**19. Are upon.** No one can escape the eye of God: all our actions are done in His sight.

**20. Licence to sin.** So that sin would become lawful.

## EVENING. Ecclesiasticus xix.

*On drunkenness and fornication; on ruling the tongue, detraction, and concealing secrets; on friendly reproof; on subtilty and hypocrisy; with an admixture of maxims concerning wisdom and the fear of God.*

1. A labouring man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little. 2. Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent. 3. Moths and worms shall have him to heritage, and a bold man shall be taken away. 4. He that is hasty to give credit is light-minded; and he that sinneth shall offend against his own soul. 5. Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life. 6. He that can rule his tongue shall live without strife; and he that hateth babbling, shall have less evil. 7. Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. 8. Whether it be to friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not. 9. For he heard and observed thee, and when time cometh he will hate thee. 10. If thou hast heard a word, let it die with thee; and be bold, it will not burst thee. 11. A fool travaileth with a word, as a woman in labour of a child. 12. As an arrow that sticketh in a man's thigh, so is a word within a fool's belly. 13. Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. 14. Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. 15. Admonish a friend: for many times it is a slander, and believe not every tale. 16. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue? 17. Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the most High. 18. The fear of the LORD is the first step to be accepted [of Him,] and wisdom obtaineth His love. 19. The know-

1. *And he that contemneth, &c.* Which the drunkard begins by doing.

3. *Moths and worms, Death.* Comp. Job xiii. 28; xvii. 14.

*Bold.* Hardened by evil lusts.

4. *He that sinneth, i.e.,* by listening to calumny.

5. *Wickedness.* Especially, detraction.

9. *He heard.* The person to whom thou tellest it: he listens and marks all you say, seeming to take it in good part; but he will be the first to stigmatize you as a detractor.

10. *Be bold.* Do not be afraid of suppressing it. Job xxxii. 19.

12. As a man, wounded in a tender part with an arrow, rests not till he has drawn it out; so a

fool, who has received some news, has no ease till he has produced it and shown it openly.

13. S. Matt. xviii. 21, 22: "Then came Peter to Him, and said, LORD, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."

*Admonish.* Tell him his faults privately. S. Matt. xviii. 15.

17. *Give place to the law, &c.* Which commands us to be merciful and gentle. Gal. vi. 1: "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Compare also Lev. xix. 17; Deut. xxi. 18, sqq.

ledge of the commandments of the LORD is the doctrine of life : and they that do things that please Him shall receive the fruit of the tree of immortality. **20.** The fear of the LORD is all wisdom ; and in all wisdom is the performance of the law, and the knowledge of His omnipotency. **21.** If a servant say to his master, I will not do as it pleaseth thee ; though afterward he do it, he angereth him that nourisheth him. **22.** The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence. **23.** There is a wickedness, and the same an abomination ; and there is a fool wanting in wisdom. **24.** He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High. **25.** There is an exquisite subtilty, and the same is unjust ; and there is one that turneth aside to make judgment appear ; and there is a wise man that justifieth in judgment. **26.** There is a wicked man that hangeth down his head sadly ; but inwardly he is full of deceit. **27.** Casting down his countenance, and making as if he heard not : where he is not known, he will do thee a mischief before thou be aware. **28.** And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil. **29.** A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. **30.** A man's attire, and excessive laughter, and gait, show what he is.

19. *Doctrine of life.* Teaches how to live.

20. *All wisdom.* Full, perfect, wisdom. Perfect wisdom consists in the practice of obedience, and in the knowledge of Almighty God.

22. A further proof of ver. 20.

23. There is, I say, wickedness enough, but it is execrated by all good men ; folly, however, or the

mere want of wisdom, is worthy of lighter censure. For "he that hath small understanding," &c., ver. 24.

25. There is an exquisite craft which simply acts unjustly ; there is also one who does evil, or seems to do so, that good may come of it ; and there is a wise man who doth judge righteously.

## S. JAMES THE GREAT.

JULY 25.

MORNING. Ecclesiasticus xxi.

*Avoid sin, especially pride : the fool's conduct contrasted with the wise man's : the fool is described.*

1. My son, hast thou sinned ? do so no more, but ask pardon for thy former sins. 2. Flee from sin as from the face of a serpent : for if thou comest too near it, it will bite thee : the teeth thereof are as the teeth of a lion, slaying the souls of men. 3. All iniquity is as a two edged sword, the wounds whereof cannot be healed. 4. To terrify and do wrong will waste riches : thus the

3. *Two edged.* Slaying soul and body.

*Cannot be healed.* Except by the death of the God-Man.

4. *To terrify and to do wrong.* Haughty abuse and tyranny. Thus Rehoboam lost his kingdom. 1 Kings xii. 12—16.

house of proud men shall be made desolate. **5.** A prayer out of a poor man's mouth reacheth to the ears of GOD, and His judgment cometh speedily. **6.** He that hateth to be reproved is in the way of sinners: but he that feareth the LORD will repent from his heart. **7.** An eloquent man is known far and near; but a man of understanding knoweth when he slippeth. **8.** He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial. **9.** The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them. **10.** The way of sinners is made plain with stones, but at the end thereof is the pit of hell. **11.** He that keepeth the law of the LORD getteth the understanding thereof: and the perfection of the fear of the LORD is wisdom. **12.** He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness. **13.** The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life. **14.** The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth. **15.** If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back. **16.** The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise. **17.** They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart. **18.** As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense. **19.** Doctrine unto fools is as fetters on the feet, and like manacles on the right hand. **20.** A fool lifteth

**5.** The reason of the destruction of the proud, viz., because the poor and oppressed cry unto GOD, and He heareth them.

**6.** *Is in the way.* Treads in the steps of sinners.

**7.** *Eloquent.* In a bad sense. A man of fluent and unbridled speech.

*When he.* The "eloquent man."

**8.** He that increaseth his wealth and ruineth his family by money extorted unjustly from others, is heaping up ruin to himself. Comp. Jer. xxii. 13, 19.

**10.** *Is made plain.* Is, as it were, paved with stones and level and easy. Comp. the "broad way" spoken of by CHRIST. S. Matt. vii. 13.

**11.** *The understanding thereof.* "If any man will do His will, he shall know of the doctrine, whether it be of GOD." S. John vii. 17.

*The perfection.* Perfect obedience to GOD's law is true wisdom.

**12.** *There is a wisdom.* Not a true, but a false worldly wisdom. Jer. iv. 22: "They are wise to do evil."

*Multiplieth bitterness.* Shows itself in acts of malice and mischief, or produces evil fruits, sorrow, and misery.

**14.** *The inner parts.* The heart.

**15.** *Add unto it.* By pondering and practising it.

**16.** *Like a burden.* Heavy and grievous, and a hindrance in the right way.

*Grace.* S. Luke iv. 22: "All . . . wondered at the gracious words which proceeded out of His mouth."

**18.** The wisdom which a fool receives, and attempts to produce second-hand, is all confused and useless, like a house in ruins.

**19.** Fools hate wisdom because it fetters and restrains them.

**20.** Our blessed SAVIOUR is recorded to have wept, never to have laughed.

up his voice with laughter; but a wise man doth scarce smile a little. **21.** Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm. **22.** A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him. **23.** A fool will peep in at the door into the house: but he that is well nurtured will stand without. **24.** It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace. **25.** The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance. **26.** The heart of fools is in their mouth: but the mouth of the wise is in their heart. **27.** When the ungodly curseth Satan, he curseth his own soul. **28.** A whisperer defleth his own soul, and is hated wheresoever he dwalleth.

**21.** An antithesis to ver. 19, and to be connected with it.

**22.** A fool is inquisitive and impudent.

**25.** *Are weighed in the balance*, of reason and prudence, before they are uttered.

**26.** Fools blurt out whatever comes into their mind; wise men

speaking nothing without having well considered it.

**27.** *His own soul.* Because he is like Satan. S. John viii. 44: "Ye are of your father, the devil, and the lusts of your father ye will do."

**28.** *A whisperer.* A secret backbiter.

#### EVENING. Ecclesiasticus xxii.

*Of the idle, foolish, and corrupt: certain things which destroy friendship.*

**1.** A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace. **2.** A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand. **3.** An evilnurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss. **4.** A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness. **5.** She that is bold dishonoureth both her father and her husband, but they both shall despise her. **6.** A tale out of season [is as] music in mourning: but stripes and correction of wisdom are never out of time. **7.** Whoso teacheth a fool is as one that glueh a potsherd together, and as he that waketh one from a sound sleep. **8.** He that telleth a tale to a fool speaketh to one in a slumber: when he hath

**1.** *Is compared to a filthy stone.* Is despised and neglected.

**3.** *Evilnurtured.* Ill instructed, dissolute.

**6.** *In mourning.* Prov. xxv. 20: "As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart." An amusing tale told at an unseasonable time is painful and incongruous; but sharp discipline is

useful and fitting for learners of wisdom.

**7.** *Glueh a potsherd*, i.e., he loses his trouble. The "folly" spoken of is moral; not simply want of understanding, but sin, corruption of heart and practice. See here an emblem of the fall of the soul.

*Waketh.* He will get no thanks for his pains.

told his tale, he will say, What is the matter? 9. If children live honestly, and have wherewithal, they shall cover the baseness of their parents. 10. But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred. 11. Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death. 12. Seven days do men mourn for him that is dead: but for a fool and an ungodly man all the days of his life. 13. Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness. 14. What is heavier than lead? and what is the name thereof, but a fool? 15. Sand, and salt, and a mass of iron, is easier to bear than a man without understanding. 16. As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is established by advised counsel shall fear at no time. 17. A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery. 18. Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear. 19. He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to show her knowledge. 20. Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship. 21. Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour.] 22. If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart. 23. Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration. 24. As the vapour and smoke of a furnace goeth before the fire; so reviling before blood. 25. I will not be ashamed to defend a friend; neither will I hide myself from him. 26. And if any evil happen unto me by him, every one that heareth it will beware of him. 27. Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

11. *Worse than death*, i.e., natural death, for it is spiritual death; and the longer he lives, the more hopeless is his state.

13. *With madness*. Such madness as the "fool's."

17. *On the wall of a gallery*. Marg.: "Of a polished wall." As plaister strengthens and adorns a wall, so good counsel strengthens and adorns the heart.

18. *In the imagination*. Rest-

ing upon the imagination, with no other ground than a fool's thoughts to rest upon.

19. *He that pricketh the heart*. By praise or blame, advice, warning, &c., He makes it show its better knowledge, teaches it sound wisdom, and so helps it to reform itself.

27. Ps. cxli. 3. "Set a watch, O LORD, before my mouth; keep the door of my lips."



## S. BARTHOLOMEW.

AUGUST 24.

MORNING. Ecclesiasticus xxiv.

*Wisdom speaks and commends herself unto men: she comes from God: created and governs all things: dwells in Israel: her beauty: her fruits: she is in the law and the prophets. (Compare Prov. viii.; Wisd. vii.)*

1. Wisdom shall praise herself, and shall glory in the midst of her people. 2. In the congregation of the most High shall she open her mouth, and triumph before His power. 3. I came out of the mouth of the most High, and covered the earth as a cloud. 4. I dwelt in high places, and my throne is in a cloudy pillar. 5. I alone compassed the circuit of heaven, and walked in the bottom of the deep. 6. In the waves of the sea, and in all the earth, and in every people and nation, I got a possession. 7. With all these I sought rest: and in whose inheritance shall I abide? 8. So the Creator of all things gave me a commandment, and He that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. 9. He created me from the beginning before the world, and I shall never fail. 10. In the holy tabernacle I served before Him; and so was I established in Sion. 11. Likewise in the beloved city He gave me rest, and in Jerusalem was my power. 12. And I took root in an honourable people, even in the portion of the LORD's inheritance. 13. I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. 14. I was exalted like a palm tree in Engaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. 15. I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in

1. *Wisdom.* Some things here said about wisdom apply especially to essential Wisdom, some to the Word of God, some to created Wisdom.

3. *I came.* I, the Word of God. *As a cloud.* Which marches silently and irresistibly over the earth.

4. *Cloudy pillar.* So Ps. xviii. 11. "He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies."

5—6. Wisdom shows her universal dominion, providence, power and knowledge.

7. *With all these, viz.,* peoples and nations.

9. Prov. viii. 22, 23: "The LORD possessed me in the beginning of His way, before His works of old.

I was set up from everlasting, from the beginning, or ever the earth was."

14. *Engaddi.* On the west side of the Dead Sea, once famous for its palms. Its old name was Hazazon-Tamar (2 Chron. xx. 2), which means "the felling of palm trees."

15. *Aspalathus.* A prickly shrub yielding a fragrant oil.

*Galbanum.* The resin of a thorny shrub imperfectly known. This and the next two substances were used in the sacred incense. Exod. xxx. 34.

*Onyx, or onycha.* The covering of the shell of some kinds of shell-fish; it enhances the fragrance, if mixed with other perfumes.

*Storax.* The fragrant gum from

the tabernacle. **16.** As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace. **17.** As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. **18.** I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of Him. **19.** Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. **20.** For my memorial is sweeter than honey, and mine inheritance than the honeycomb. **21.** They that eat me shall yet be hungry, and they that drink me shall yet be thirsty. **22.** He that obeyeth me shall never be confounded, and they that work by me shall not do amiss. **23.** All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob. **24.** Faint not to be strong in the LORD; that He may confirm you, cleave unto Him: for the LORD Almighty is God alone, and beside Him there is no other Saviour. **25.** He filleth all things with His wisdom, as Phison and as Tigris in the time of the new fruits. **26.** He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest. **27.** He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage. **28.** The first man knew her not perfectly: no more shall the last find her out. **29.** For her thoughts are more than the sea, and her counsels profounder than the great deep. **30.** I also came out as a brook from a river, and as a conduit into a garden. **31.** I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea. **32.** I will yet make doctrine to shine as the morning, and will

a tree of the same name. It is translated "stacte" Exod. xxx. 34.

**16. Turpentine tree.** The terebinth, a tall, spreading tree, with dark evergreen foliage—the peculiar tree of Palestine.

**My branches.** The honour and grace of wisdom are its wide extension and numerous offshoots.

**17. My flowers.** As the flowers of the vine produce the fruit, so wisdom produces honour and riches, spiritual and temporal.

**18.** These are the fruits of wisdom—faith, hope, and charity.

**20. Memorial.** Ps. cxix. 103: "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." Comp. Isa. lv. 1, and S. Bernard's hymn, "Jesu dulcis memoria."

**21.** There is no better proof of advancement in holiness than the desire of further progress.

**23. All these things are.** All that has been said in praise of wis-

dom is contained in, is the sum of, the law and the prophets.

**25. As Phison and Tigris** fill plains with their waters, when they are swollen by the melting of the winter snow. See n. Gen. ii. 11.

**26. Of harvest.** Barley harvest. Josh. iii. 15.

**27. As Geon, i.e.,** fertilising by its overflow. Some take Geon for the Nile; but see n. Gen. ii. 13.

**30.** Wisdom speaks of herself as a channel led from the stream of God's wisdom to enrich men, especially God's heritage, a garden.

**31.** Wisdom ever increases, if received duly, and used prayerfully. "Whosoever hath, to him shall be given; and he shall have more abundance." S. Matt. xiii. 12. We may also apply the verse to the wonderful spread of CHRIST's kingdom.

**32. As the morning.** Brighter and brighter unto the perfect day.

send forth her light afar off. **33.** I will yet pour out doctrine as prophecy, and leave it to all ages for ever. **34.** Behold that I have not laboured for myself only, but for all them that seek wisdom.

**33.** *As prophecy.* As preaching. Wisdom shall be taught and preached for ever. This verse | may be spoken by wisdom; but the next is by the author of Ecclesiasticus, as chap. xxxiii. 17.

#### EVENING. Ecclesiasticus xxix.

*About lending and being surety; we should show mercy and lend; the borrower must return what he has borrowed: some incentives to lending and giving alms: advice about suretiship: about leading a wandering life.*

**1.** He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments. **2.** Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season. **3.** Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee. **4.** Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. **5.** Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: but when he should repay, he will prolong the time, and return words of grief, and complain of the time. **6.** If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace. **7.** Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded. **8.** Yet have thou patience with a man in poor estate, and delay not to show him mercy. **9.** Help the poor for the commandment's sake, and turn him not away because of his poverty. **10.** Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost. **11.** Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold. **12.** Shut up alms in thy storehouses: and it shall deliver thee from all affliction. **13.** It shall fight for thee against thine enemies better than a mighty shield and strong spear. **14.** An honest man is surety for his neighbour: but he that is impudent will forsake him. **15.** Forget not the friendship of thy surety, for he hath given his life for thee. **16.** A

**1.** *He that strengtheneth his hand.* His neighbour's hand, i.e., by relieving him.

**3.** *Shalt find.* Thou shalt be helped in thy need.

**6.** *If he prevail.* If the lender prevail, so as to recover his debt.

*If not.* If he prevail not, the borrower hath deprived him, &c.

*For honour.* Instead of respect and gratitude.

**11.** *Lay up thy treasure,* i.e.,

in heaven. Comp. Dan. iv. 27; S. Matt. vi. 20.

**12.** *In thy storehouses.* In the heart of the poor. The wants of the poor are the treasury of CHRIST. See note, ch. iii. 30.

**14.** *Impudent.* He that has lost all sense of shame and honour.

**15.** *His life.* His means of living; or his life and liberty. Apply these words to the death of CHRIST, Who is made the "surety of a better testament." Heb. vii. 22.

sinner will overthrow the good estate of his surety; 17. And he that is of an unthankful mind will leave him [in danger] that delivered him. 18. Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations. 19. A wicked man transgressing the commandments of the LORD shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits. 20. Help thy neighbour according to thy power, and beware that thou thyself fall not into the same. 21. The chief thing for life is water, and bread, and clothing, and an house to cover shame. 22. Better is the life of a poor man in a mean cottage, than delicate fare in another man's house. 23. Be it little or much, hold thee contented, that thou hear not the reproach of thy house. 24. For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth. 25. Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words; 26. Come, thou stranger, and furnish a table, and feed me of that thou hast ready. 27. Give place, thou stranger, to an honourable man: my brother cometh to be lodged, and I have need of mine house. 28. These things are grievous to a man of understanding; the upbraiding of house-room, and reproaching of the lender.

19. Loss by suretiship is often sent as a punishment upon wicked and avaricious men.

*He that undertaketh—for gain.* He who is always making contracts and bargains.

20. Yet be not deterred from helping thy neighbour through fear of the dangers of suretiship; only do it prudently.

*Into the same, i.e., helplessness, need.*

21. *To cover shame.* Sufficient

for the purpose of shelter and privacy, and no more.

23. *That thou hear not.* That thou expose not thyself to be reproached for the meanness of thy home or family.

25. *Thou shalt entertain.* These words must refer to the host who receives the stranger; while *thou shalt hear, &c.*, refer to the guest. But some read, "He shall be entertained and feed [i.e., wait upon his host], and have no thanks," &c.

## S. MATTHEW.

SEPTEMBER 21.

MORNING. Ecclesiasticus xxxv.

*Of sacrifices: offerings and prayers.*

1. He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering. 2. He that requiteth a good

1. 1 Sam. xv. 22: "Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacri-

fice, and to hearken than the fat of rams." Comp. CHRIST's words to the Samaritan woman, S. John iv. 24.

turn offereth fine flour; and he that giveth alms sacrificeth praise. **3.** To depart from wickedness is a thing pleasing to the LORD: and to forsake unrighteousness is a propitiation. **4.** Thou shalt not appear empty before the LORD. **5.** For all these things [are to be done] because of the commandment. **6.** The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High. **7.** The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten. **8.** Give the LORD His honour with a good eye, and diminish not the firstfruits of thine hands. **9.** In all thy gifts show a cheerful countenance, and dedicate thy tithes with gladness. **10.** Give unto the most High according as He hath enriched thee; and as thou hast gotten, give with a cheerful eye. **11.** For the LORD recompenseth, and will give thee seven times as much. **12.** Do not think to corrupt with gifts; for such He will not receive; and trust not to unrighteous sacrifices: for the LORD is judge, and with Him is no respect of persons. **13.** He will not accept any person against a poor man, but will hear the prayer of the oppressed. **14.** He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. **15.** Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall? **16.** He that serveth the LORD shall be accepted with favour, and his prayer shall reach unto the clouds. **17.** The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment. **18.** For the LORD will not be slack, neither will the Mighty be patient toward them, till He have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till He have taken away the multitude of the proud, and broken the sceptre of the unrighteous; **19.** Till He have rendered to every man according to his deeds, and to the works of men according to their devices; till He have judged the cause of His people, and made them to rejoice in His mercy. **20.** Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

2. *Fine flour.* Mincha, a type of the Holy Eucharist. Lev. ii. 1.

*Sacrificeth praise.* Offereth a thank-offering, a "sacrifice of praise and thanksgiving," like the whole burnt sacrifice.

3. *A propitiation.* A sin-offering.

4. It might be said that actual sacrifices therefore were not required; but God's law says (Ex. xxiii. 15; Deut. xvi. 16), "Thou shalt not appear before the LORD empty."

5. *These things.* The appointed sacrifices.

6. *Maketh the altar fat.* Is a fat, choice, victim.

8. *With a good eye.* Generously,

"Not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. ix. 7; so vers. 9, 10.

12. *Do not think, &c.* Literally "do not bribe," i.e., do not fancy that you can bribe God to overlook your shortcomings. Others take it as, "Do not offer imperfect, unlawful, sacrifices." See Lev. xxii. 21, 22.

17. *Till it come nigh, &c.* God's throne. Or, till it return to him accomplished. Comp. S. Luke xi. 5-9; xviii. 5.

18. *Patient.* S. Luke xviii. 7: "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?"

## EVENING. Ecclesiasticus xxxviii.

*Honour is due to the physician, and why; duty of a sick person; on mourning for the dead; the wisdom of the learned requireth leisure; mechanical arts need active and constant practice.*

1. Honour a physician with the honour due unto him for the uses which ye may have of him: for the LORD hath created him. 2. For of the most High cometh healing, and he shall receive honour of the king. 3. The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration. 4. The LORD hath created medicines out of the earth; and he that is wise will not abhor them. 5. Was not the water made sweet with wood, that the virtue thereof might be known? 6. And He hath given men skill, that He might be honoured in His marvellous works. 7. With such doth he heal [men,] and taketh away their pains. 8. Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth. 9. My son, in thy sickness be not negligent: but pray unto the LORD, and He will make thee whole. 10. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness. 11. Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being. 12. Then give place to the physician, for the LORD hath created him: let him not go from thee, for thou hast need of him. 13. There is a time when in their hands there is good success. 14. For they shall also pray unto the LORD, that He would prosper that, which they give for ease and remedy to prolong life. 15. He that sinneth before his Maker, let him fall into the hand of the physician. 16. My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial. 17. Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness. 18. For of heaviness cometh death, and the heavi-

1. *Honour.* By respect, obedience, and support. The same honour is due to the clergy, the physicians of the soul.

*Hath created.* Hath made him what he is, skilful and scientific.

5. *With wood.* Alluding to the sweetening of the bitter waters of Marah, by casting therein a certain tree, which received the property of rendering such water sweet and palatable. Ex. xv. 25.

*The virtue thereof.* Of the wood or tree, which was not known before. There are trees in Peru and Coromandel which are said to exhibit the above quality.

7. *With such.* Medicines, v. 4.

8. *No end.* New diseases ever requiring and eliciting new remedies.

*Peace.* Health and comfort.

9. *Pray unto the Lord.* Who alone can make medicine cure thee.

10. *Thine hands.* Firmly propose to act rightly henceforward. Comp. 1 Cor. xi. 30; S. John v. 14.

11. *Sweet savour.* Offering of sweet incense.

*As not being.* As though thou wert nothing in God's sight. Or, as one who is leaving the world.

15. *Let him fall.* He deserves to be afflicted with disease.

ness of the heart breaketh strength. **19.** In affliction also sorrow remaineth : and the life of the poor is the curse of the heart. **20.** Take no heaviness to heart : drive it away, and remember the last end. **21.** Forget it not, for there is no turning again : thou shalt not do him good, but hurt thyself. **22.** Remember my judgment : for thine also shall be so ; yesterday for me, and to-day for thee. **23.** When the dead is at rest, let his remembrance rest ; and be comforted for him, when his spirit is departed from him. **24.** The wisdom of a learned man cometh by opportunity of leisure : and he that hath little business shall become wise. **25.** How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks ? **26.** He giveth his mind to make furrows ; and is diligent to give the kine fodder. **27.** So every carpenter and workmaster, that laboureth night and day : and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work : **28.** The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace : the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh ; he setteth his mind to finish his work, and watcheth to polish it perfectly : **29.** So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number ; **30.** He fashioneth the clay with his arm, and boweth down his strength before his feet ; he applieth himself to lead it over ; and he is diligent to make clean the furnace : **31.** All these trust to

**19. *Is the curse of the heart.*** Makes the heart sad, ready to complain.

**20. *The last end.*** Remember that you are hastening your own death by giving way to immoderate sorrow.

**21.** Forget not that you are incurring death, for there is no return to life. Besides this, your sorrow cannot benefit the dead.

**22. *My judgment.*** The universal law to which I have yielded. The dead is speaking to the living.

**23. *Let his remembrance rest.*** Be not disquieted by the memory of the dead.

**24. *Leisure.*** S. Luke x. 39—42 : " And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, LORD, dost Thou not care that my sister hath left me to

serve alone ? bid her therefore that she help me. And JESUS answered and said unto her, Martha, Martha, thou art careful and troubled about many things : But one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her."

**27. *To counterfeit imagery.*** To imitate paintings.

**Watch.** Are wakeful ; work all night.

**29. *By number.*** So many vessels from each lump of clay. Or, by a certain regulated speed of his wheel.

**30. *Before his feet.*** Leaning over his work, to give more power to his feet to tread the clay. Marg. : " tempereth it with his feet."

**To lead it over.** To glaze or colour it with lead.

**31.** These artisans have their own special wisdom, which is necessary in every society of men.

their hands : and every one is wise in his work. **32.** Without these cannot a city be inhabited : and they shall not dwell where they will, nor go up and down : **33.** They shall not be sought for in publick counsel, nor sit high in the congregation : they shall not sit on the judges' seat, nor understand the sentence of judgment : they cannot declare justice and judgment ; and they shall not be found where parables are spoken. **34.** But they will maintain the state of the world, and [all] their desire is in the work of their craft.

**32.** *They shall not dwell.* Men shall not dwell, nor roam about in the city. That is, without their arts, cities would be neither built, inhabited, nor frequented.

**34.** *The state.* That which God has made. They will repair and keep up the things which are necessary for the comfort and welfare of society.

## S. MICHAEL AND ALL ANGELS.

SEPTEMBER 29.

MORNING. Genesis xxxii.

*Jacob has a vision of angels ; meets his brother Esau ; wrestles with an angel, and is called Israel.*

**1.** And Jacob went on his way, and the angels of God met him. **2.** And when Jacob saw them, he said, This is God's host : and he called the name of that place Mahanaim. **3.** And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. **4.** And he commanded them, saying, Thus shall ye speak unto my lord Esau ; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now : **5.** And I have oxen, and asses, flocks, and menservants, and womenservants : and I have sent to tell my lord, that I may find grace in thy sight. **6.** And the

**1.** *Went on his way.* After leaving Laban.

*The angels of God met him.* To show that God would be with him in the land of Canaan, whose boundaries he was just entering. Comp. 2 Kings vi. 17 ; Heb. i. 14.

**2.** *Mahanaim.* "Two hosts," or "two camps." As though the angels who had conducted him from Mesopotamia were now giving him in charge to the angels of Canaan. Mahanaim, afterwards a Levitical city, was on the east of Jordan, south-west of Mizpah,

in Gilead, lying on the boundary line between Gad and Manasseh, but belonging to the former.

**3.** *Seir.* The same as Edom or Idumea (so called from Esau), a mountainous tract of country south of Canaan, extending from the Dead Sea to the coast of the Red Sea. This district Esau had conquered, according to his father's prediction (ch. xxvii. 40), during the twenty years of Jacob's exile.

**5.** *That I may find grace.* Showing that God had been with



messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. **7.** Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; **8.** And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. **9.** And Jacob said, O GOD of my father Abraham, and GOD of my father Isaac, the LORD Which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: **10.** I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands. **11.** Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. **12.** And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. **13.** And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; **14.** Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, **15.** Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. **16.** And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. **17.** And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? **18.** Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. **19.** And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. **20.** And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face: peradventure he will accept of me. **21.** So went the present over before him: and himself lodged that night in the company. **22.** And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. **23.** And he took them, and sent them over the brook, and sent over that he had. **24.** And Jacob was left alone; and there wrestled a man with him until the breaking of the day. **25.** And when he saw that he prevailed not

him, and that he was not returning a beggar.

**7. Two bands.** We must trust to God, yet not neglect human precautions. Phil. ii. 12.

**10. Truth.** In performing promises.

**My staff.** With nothing but a staff—a shepherd without a flock.

**21. In the company.** In the camp.

**22. Jabbok.** This river rises in the mountains of Bashan, and flows through a deep valley into the

Jordan, about half-way between the Dead Sea and the lake of Tiberias.

**24. A man.** An angel. Hos. xii. 4. This sets forth the wrestling and struggling of a soul with God in prayer. But we must believe the facts literally.

**25. When he saw.** When the angel saw. God so ordered it that the strength which was in Jacob, should put itself forth with greater force than that in the assumed body, whereby He so

against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. **26.** And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. **27.** And he said unto him, What is thy name? And he said, Jacob. **28.** And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. **29.** And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. **30.** And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. **31.** And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. **32.** Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

dealt with Jacob. God, as it were, bore the offices of two persons, showing in Jacob more strength than He put forth in the angel.

*He prevailed not.* By reason of Jacob's faith. He would not overthrow Jacob's faith and constancy.

*He touched.* He thus showed Jacob Who it was that wrestled with him, and that he overcame not in his own strength, but in God's, God willing to bless him.

**26.** *He said, Let me go.* The angel said.

*Except thou bless me.* S. Matt. xi. 12: "The kingdom of heaven suffereth violence, and the violent take it by force." Hosea tells us, xii. 4: "He had power over the angel, and prevailed: he wept, and made supplication unto him." Comp. Heb. v. 7.

**28.** In token of his prevailing with God, his name is changed. Jacob means "a supplanter," or

"second;" Israel, "a prince with God," or "first."

*And with men.* Implying that Jacob would convert and change the heart of Esau.

**29.** *My name.* The angel does not tell his name, because he represented the Word, Whose name before His Incarnation was not made known.

*Blessed.* Formally, as before virtually by changing his name.

**30.** *Peniel, or Penuel.* "The face of God." It lay south of Jabbok, south-west of Mahanaim, between Jabbok and Succoth, though its site has not been identified.

*I have seen God.* In mystery. I have dealt with one who represented God.

*Is preserved.* Alluding to the belief that none can look on God and live. Judg. xiii. 22. Or, he means that by the mercy which God has shown him, he is assured that he need no longer fear his brother Esau.

#### EVENING. Daniel x., v. 5.

*Daniel sees a vision of a glorious angel, after a long fast and many prayers. The angel tells him that his prayer is heard, and comforts him. He also signifies that particular kingdoms have their special angels, whose office it is to watch and guard them.*

5. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: 6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. 7. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. 8. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. 9. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. 10. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. 11. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me I stood trembling. 12. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. 13. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief

5. *Man.* An angel in the appearance of man, probably Gabriel. Comp. the description of S. John's vision, Rev. i. 13—17.

*Linen.* An emblem of purity.

*Girded.* As prompt to do God's will. He is habited as a high priest.

*Gold.* An emblem of charity.

*Uphaz.* The same as Ophir.

6. *Beryl.* Or, chrysolite. A precious stone of a golden colour. Type of courage and constancy.

*Lightning.* S. Matt. xxviii. 3. This denotes the glory of angels, and their zeal against God's enemies.

*Lamps of fire.* Showing the brightness of their intellect.

*Polished brass.* Their strength, ever renewed by constant action.

7. *Saw not the vision.* Comp. the vision seen by S. Paul, Acts ix. 7; xxii. 9.

*Quaking.* Because they heard the voice, but saw not the angel.

8. *Corruption.* Flesh and blood must fail at the sight of spiritual beings.

10. The good angel first terri-

fies, then comforts and strengthens, drawing him gradually from earth to heaven. Such is the course of the word of God.

12. *To chasten thyself.* By fasting, tears, and prayers, that so thou mightest understand the will and the way of the Lord.

13. *But.* The reason why Daniel had waited for three weeks (verses 2, 13) without an answer.

*The prince of the kingdom of Persia.* The special angel who presided over the kingdom of Persia.

*Withstood me.* In matters wherein God has not yet revealed His will, angels may wish things contrary to one another, conditionally, that is, on God's approval. Thus Gabriel may have prayed God to restore the Jews wholly and speedily to their own country; the *Prince of Persia* may have desired that they, or the best of them, might be kept in Babylon, to aid in the conversion of this great nation.

*Michael.* The chief of the

princes, came to help me; and I remained there with the kings of Persia. **14.** Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. **15.** And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. **16.** And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. **17.** For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. **18.** Then there came again and touched me one like the appearance of a man, and he strengthened me, **19.** And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak: for thou hast strengthened me. **20.** Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. **21.** But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

archangels, who presided over the Hebrews, and wished for the same result as Gabriel.

*The kings.* Cyrus and Cambyeses. Gabriel remained with them, to guide their conduct favourably to the Jews.

**15. Dumb.** With reverence and awe.

**16. One like—men.** The same angel, but clothed in a less awful form. A type of CHRIST, the Son of man.

*Touched my lips.* As Isa. vi. 7.

**20. To fight.** To contend in prayer to God, to win over other angels to his side. See on v. 13.

*Prince of Grecia.* The presiding angel of Greece. Gabriel fears lest the prince of Grecia should side with the prince of Persia.

*Shall come.* Before the presence of God.

**21. Scripture of truth.** God's sure decree, firm and true.

*Your prince.* The presiding angel of the Jews.

## S. LUKE.

OCTOBER 18.

MORNING. Ecclesiasticus li.

*The son of Sirach praises God, Who has delivered him from many afflictions and dangers; he shows how he studied wisdom from his boyhood, and exhorts all men to follow his example. This hymn, or "prayer," has often been used in the offices of Virgins and Martyrs.*

**1.** I will thank Thee, O LORD and King, and praise Thee, O GOD my SAVIOUR: I do give praise unto Thy name: **2.** For Thou art my defender

and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries: 3. And hast delivered me, according to the multitude of Thy mercies and greatness of Thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; 4. From the choking of fire on every side, and from the midst of the fire which I kindled not; 5. From the depth of the belly of hell, from an unclean tongue, and from lying words. 6. By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath. 7. They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none. 8. Then thought I upon Thy mercy, O LORD, and upon Thy acts of old, how Thou deliverest such as wait for Thee, and savest them out of the hands of the enemies. 9. Then lifted I up my supplication from the earth, and prayed for deliverance from death. 10. I called upon the LORD, the FATHER of my LORD, that He would not leave me in the days of my trouble, and in the time of the proud, when there was no help. 11. I will praise Thy name continually, and will sing praise with thanksgiving; and so my prayer was heard: 12. For Thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise Thee, and bless Thy name, O LORD. 13. When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. 14. I prayed for her before the temple, and will seek her out even to the end. 15. Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her. 16. I bowed down mine ear a little, and received her, and gat much learning. 17. I profited therein, therefore will I ascribe the glory unto Him That giveth me wisdom. 18. For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded. 19. My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. 20. I directed my soul unto her, and I found her in pureness: I have had my heart

3. Probably Jesus refers to the time of Onias III., when many murders were committed. 2 Mac. iv. 3.

4. *Fire.* Severe tribulation.

5. *Depth.* From death, or the prison. Comp. Ps. lxxxviii. 6: "Thou hast laid me in the lowest pit, in darkness, in the deeps." So Jonah ii. 2: "Out of the belly of hell cried I."

*Unclean tongue.* Calumny.

6. *The king.* Prob. Antiochus Epiphanes.

10. *The Father of my Lord.* I.e., of CHRIST. As David, Ps. cx. 1: "The LORD said unto my LORD."

11. *And so.* Rather, "because."

13. *I went abroad.* I.e., to seek wisdom. Comp. ch. xxxiv. 9—12. Marg.: "I went astray," fell into errors of belief.

14. *Before the temple.* Priests only were allowed to pray within the Holy Place.

15. *From the flower.* From the earliest dawn of wisdom in my soul, until the time when I could taste her fruits.

16. *A little.* For wisdom goes to meet those who show a willing mind. See verse 27.

19. *Hath wrestled.* As Jacob with the angel, till he blessed him.

20. *In pureness.* In purity of

joined with her from the beginning, therefore shall I not be forsaken. **21.** My heart was troubled in seeking her: therefore have I gotten a good possession. **22.** The LORD hath given me a tongue for my reward, and I will praise Him therewith. **23.** Draw near unto me, ye unlearned, and dwell in the house of learning. **24.** Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty? **25.** I opened my mouth, and said, Buy her for yourselves without money. **26.** Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. **27.** Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. **28.** Get learning with a great sum of money, and get much gold by her. **29.** Let your soul rejoice in His mercy, and be not ashamed of His praise. **30.** Work your work betimes, and in His time He will give you your reward.

Life, for she will not dwell with the impure. Wis. i. 4.

**21.** *Was troubled.* By thoughts, anxieties, remembrance of sins, &c.

**22.** *A tongue.* Eloquence.

**25.** *Without money.* As Is. lv. 1.

**26.** *Hard at hand.* Near. Comp. Deut. xxx. 14.

**27.** *Rest.* Peace of conscience, a will well governed. See v. 16.

**28.** See Wis. vii. 11; Prov. iv. 7.

**30.** True wisdom is active and practical. Gal. vi. 9: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

#### EVENING. Job i.

*The Book of Job contains the true history of the personage whose name it bears. It is designed, 1, to show that God sends temporal blessings and calamities on the good and evil alike, as He sees fit, reserving the final award for the world to come; and that without revelation no one can understand God's dealings with man: 2, to give a high example of patience under suffering and trust in God: 3, to set forth a type of the sufferings and patience of Christ. Here we see generally that "all things work together for good to them that love God." It has been read for many ages in the Church on Martyrs' days. The present chapter shows how Satan envies the saints of God, and is permitted to try them, that their virtues may be proved and confirmed.*

**1.** There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. **2.** And there were born unto him seven sons and three daughters. **3.** His substance also was seven thousand sheep, and three thousand camels, and five hundred

**1.** *Land of Uz.* Probably on the east of Jordan, extending to Mount Hermon. It is joined with Edom, Lam. iv. 21, and may have bordered on the country of the Edomites, taken in the widest signification. Some have defined it generally as the north part of Arabia Deserta.

*Job.* He is supposed to have been a descendant of Esau, perhaps the Jobab mentioned Gen. xxxvi. 33, among the kings of Edom. In this case he would have been contemporary with Amram, the father of Moses. It is probable that the Book of Job was written before the Exodus.

yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. 4. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. 5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. 6. Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. 7. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. 8. And the LORD said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? 9. Then Satan answered the LORD, and said, Doth Job fear God for nought? 10. Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. 11. But put forth Thine hand

4. *His day.* That is, each son held the feast at his house one day in seven. Others think *his day* means his birthday. Comp. Gen. xl. 20.

*With them.* Perfect love reigned between the members of this family.

5. *Sanctified them.* Job sent messengers to his children, bidding them prepare for a solemn sacrifice by purifications and abstaining from pollution. Comp. Gen. xxxv. 2, 3; 2 Chron. xxix. 15; xxx. 18.

*Offered.* As head of his family, such headship conferring a kind of priesthood.

*And cursed God in their hearts.* Entertained a thought of sin. Job feared lest in their feastings, his children might have been guilty of excess, blasphemy, or irreverence.

6. *The sons of God.* Angels. Ch. xxxviii. 7. Comp. Micaiah's vision, 1 Kings xxii. 19, sqq.

*Came to present themselves.* To give account of their ministry, or for solemn worship; to recruit, as it were, their zeal and rapture, by contemplation of the perfec-

tions of God. These are the Angels who "minister for them who shall be heirs of salvation." Heb. i. 14.

*Satan came.* Satan, "the adversary" (Zech. iii. 1, 2), perhaps "transforming himself into an Angel of light." 2 Cor. xi. 14. He came, moved by envy and malice against Job and such as he was.

7. *Walking up and down.* 1 S. Pet. v. 8: "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Satan means, The world is my possession, and its inhabitants are my captives. S. Luke iv. 6.

8. *Hast thou considered?* With all thy power Job is stronger than thou; and thou hast not overcome him, or made him thy captive.

9. *For nought.* The "accuser of our brethren" (Rev. xii. 10) cannot deny Job's goodness, but he asserts that it is interested and hypocritical, and would never stand the test of affliction.

10. *Made an hedge.* Ps. xxxiv. 7: "The Angel of the LORD encampeth round about them that fear Him, and delivereth them."

now, and touch all that he hath, and he will curse Thee to Thy face. **12.** And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. **13.** And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: **14.** And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: **15.** And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. **16.** While he was yet speaking, there came also another, and said, The fire of GOD is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. **17.** While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. **18.** While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: **19.** And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. **20.** Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, **21.** And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the Name of the LORD. **22.** In all this Job sinned not, nor charged GOD foolishly.

**11.** *He will curse Thee.* He will arraign Thy Providence, deny Thy goodness. Satan knows men's character, though he believes not in their virtue. Comp. S. Matt. xiii. 21.

*To Thy face.* Openly, publicly.

**12.** *Is in thy power.* Satan has no power against God's servants, except so far as God permits. See S. Luke xxii. 31, 32, remarking the "you" Apostles, and "thee" Peter. 1 Cor. x. 13.

**13.** *A day.* Perhaps the anniversary of the birth of the first-born, when all thought of trouble was banished.

**14.** *The oxen were plowing.* So that when they were cut off in the middle of their labour, there was no more hope of a crop during that year.

**15.** *The Sabeans.* A predatory nation who dwelt in Arabia Felix.

Their country was named Sheba or Sabæa.

**16.** *The fire of God.* So called as coming from the sky; or, as margin: "A great fire." Comp. Ps. lxxx. 10, marg. The prince of the power of the air was permitted to let loose the fury of the elements against Job's possessions. See Ex. ix. 24, 25; Wisd. xvi. 16.

**19.** *A great wind from the wilderness.* A whirlwind, or tornado.

**20.** *Rent his mantle.* In sorrow, acknowledging the correction of his FATHER's hand.

*Shaved his head.* An usual token of grief. Isa. xv. 2; Ezra ix. 3; Ezek. xxiv. 17.

*Worshipped.* Retaining the love of God even under chastisement.

**21.** *Thither.* To the earth which gave me birth. 1 Tim. vi. 7; Ps. cxxxix. 15. Comp. also Job iv. 19; xxxiii. 6.



## SS. SIMON AND JUDE.

OCTOBER 28.

MORNING. Job xxiv., xlv.

*God so governs human affairs as often to permit the wicked to be unpunished, secretly reserving the fixed time of vengeance. Yet no man can boast of his own sinlessness, for in God's sight no flesh shall be justified.*

1. Why, seeing times are not hidden from the Almighty, do they that know Him not see His days? 2. Some remove the landmarks; they violently take away flocks, and feed thereof. 3. They drive away the ass of the fatherless, they take the widow's ox for a pledge. 4. They turn the needy out of the way: the poor of the earth hide themselves together. 5. Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children. 6. They reap every one his corn in the field: and they gather the vintage of the wicked. 7. They cause the naked to lodge without clothing, that they have no covering in the cold. 8. They are wet with the showers of the mountains, and embrace the rock for want of a shelter. 9. They pluck the fatherless from the breast, and take a pledge of the poor. 10. They cause him to go naked without clothing, and they take away the sheaf from the hungry; 11. Which make oil within their walls, and tread their winepresses, and suffer thirst. 12. Men groan from out of the city, and the soul of the wounded crieth out: yet God

1. *Times.* Human affairs, and the due occasions and opportunities of His intervention. Acts i. 7. Why, since events are known to God, &c.

*They that know Him.* The just. *Not see His days.* Of retribution. The day of punishment for the evil, and of reward for the good. S. Matt. xxiv. 36.

2—17. Job enumerates many examples of sins which often go unpunished in this world, in order to prove that calamities are no argument for guilt in a person. Comp. S. Luke xiii. 2—5.

2. *Remove the landmarks.* To increase their own possessions,—a thing forbidden Deut. xix. 14.

*They.* Men, indefinitely.

*Feed thereof.* Securely and with impunity use them for food.

4. *Out of the way.* By their oppression and violence they drive the poor to hide themselves and to give up the attempt to assert their natural rights.

5. *As wild asses.* Led by appetite, and greedily fulfilling their desires, and spurning control.

*The wilderness.* The barrenness and misery of the poor are used to yield food to these oppressors.

6. *Of the wicked.* They spoil the pious, but aid and befriend the wicked. Or as in the margin: "The wicked gather the vintage," i.e., the wicked prosper.

11. *Which make oil.* The hungry servants who press the oil for them, and tread the winepress, and yet are allowed no refreshment or rest.

layeth not folly to them. **13.** They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. **14.** The murderer rising with the light killeth the poor and needy, and in the night is as a thief. **15.** The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. **16.** In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light. **17.** For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death. **18.** He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards. **19.** Drought and heat consume the snow waters: so doth the grave those which have sinned. **20.** The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree. **21.** He evil entreateth the barren that beareth not: and doeth not good to the widow. **22.** He draweth also the mighty with his power: he riseth up, and no man is sure of life. **23.** Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways. **24.** They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the

**12. Layeth not folly.** Charges them not with folly and its punishment, allows them to go unpunished.

**13. The light.** The knowledge of God, the ways of Providence.

**14. Is as a thief.** Their morning business is murder, their evening occupation theft.

**16. They know not the light.** S. John iii. 20: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

**18. He is swift.** The wicked is inconstant, or swiftly passing, as the waters of a torrent.

**Portion.** Parcel of ground. 2 Kings ix. 21.

**He beholdeth not the way of the vineyards.** He walketh not through peaceful, pleasant ways, nor shares the comfort and joy of God's presence. Or, he prefers lonely, unfrequented ways. Wisd. v. 7: "We have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it."

**19. Grave.** The emblem of eternal death.

**20. The womb.** The mother who bore him.

**The worm.** Literally, worms shall devour the body which he pampered and for which he lived. Mystically, remorse of conscience shall be with him in "his own place."

**As a tree.** As a dead and worthless tree, or as one that "cumbereth the ground."

**21.** He behaves inhumanly to one already in distress on account of barrenness, and preys on the poor widow's substance.

**22. He draweth.** He subdues and pulls down from high estate. Or, he draws them to imitate his evil deeds.

**23.** Though God permits the wicked to be in safety and to rest therein, yet *His eyes*, &c. Others translate, "Though they pay him tribute that they may be in safety and stay themselves upon him, yet his eyes are upon their ways."

**24. As all other.** As all mortal things. Ps. lxxxii. 7: "Ye shall die like men."

**As the tops of the ears of corn.** By blight and mildew.

ears of corn. **25.** And if it be not so now, who will make me a liar, and make my speech nothing worth?

**1.** Then answered Bildad the Shuhite, and said, **2.** Dominion and fear are with Him, He maketh peace in His high places. **3.** Is there any number of His armies? and upon whom doth not His light arise? **4.** How then can man be justified with God? or how can he be clean that is born of a woman? **5.** Behold even to the moon, and it shineth not; yea, the stars are not pure in His sight. **6.** How much less man, that is a worm? and the son of man, which is a worm?

**1. Bildad the Shuhite.** He was probably one of the Edomite chiefs. Shuah was one of the sons of Abraham by Keturah. Gen. xxv. 2, 6. The object of his speech is to deter Job from asserting his innocence; and this he seeks to effect by exalting the Majesty, Power, and Justice of God, and man's guiltiness.

**2. Dominion and fear.** The awe which God inspires is as wide and great as His power.

**In His high places.** God dwells in the eternal peace of heaven, and cannot be disturbed by men's complaints and murmurings. Some take the meaning to be, "He

maintains harmony among the heavenly bodies."

**3. Armies.** Hosts of Angels.

**His light.** His knowledge, influence, dominion.

**4. Be justified.** Be pronounced pure and sinless in the sight of Him Who "chargeth His Angels with folly." Comp. iv. 17; ix. 2. Though Christians are justified and sanctified in Baptism, yet, compared with the holiness of God, their righteousness is unrighteousness. Ps. cxliii. 2.

**5. Even to the moon.** Even the pure, chaste light of the moon seems only darkness in the sight of God.

#### EVENING. Job xlii.

*The good man submits himself to God, Who maintains his cause, and in due time returns him double for all his sufferings. See here a type of the blessedness of saints at the Resurrection.*

**1.** Then Job answered the LORD, and said, **2.** I know that Thou canst do everything, and that no thought can be withholden from Thee. **3.** Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. **4.** Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto Me. **5.** I have heard of Thee, by the hearing of the ear: but now mine eye seeth Thee.

**3.** It seems best to take these as God's words. Job answers, *Therefore have I, &c.*

*That hideth counsel.* Who is so foolish as to think to hide his counsel from God?

*Things—I knew not.* I.e., concerning God's Providence and my own innocence.

**4.** God's words. Job replies ver. 5, 6.

**5. Mine eye seeth Thee.** By the

6. Wherefore I abhor myself, and repent in dust and ashes. 7. And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends : for ye have not spoken of Me the thing that is right, as My servant Job hath. 8. Therefore take unto you now seven bullocks, and seven rams, and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you : for him will I accept : lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job. 9. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them : the LORD also accepted Job. 10. And the LORD turned the captivity of Job, when he prayed for his friends : also the LORD gave Job twice as much as he had before. 11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house : and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him : every man also gave him a piece of money, and every one an earring of gold. 12. So the LORD blessed the latter end of Job more than his beginning : for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. 13. He had also seven sons and three daughters.

internal illumination of the HOLY SPIRIT.

6. *Dust and ashes.* These were sprinkled on the head by persons in sorrow or penitence, in token of man's origin and destiny, from dust to dust.

7. *These words.* Ch. xxxviii.—xli.

*Eliphaz the Temanite.* Probably the highest in dignity or the eldest of Job's friends. Esau had a son named Eliphaz, who had a son named Teman. See Gen. xxxvi. 11.

8. *Seven.* The same number which Balaam offered. Numb. xxiii. 1.

*Go to My servant Job.* As to one who had the right to exercise the office of priest. See ch. i. 5.

*For yourselves.* Assisting at the sacrifice offered by the hands of Job.

*Shall pray for you.* A type of the great Intercessor between God and man. S. James v. 16.

*After your folly.* As your infi-

delity or culpable ignorance deserve. *Folly* often means "sin" in Scripture.

9. *The Naamathite.* Zophar may have been the son of Nahath, or Nahamath. Gen. xxxvi. 13. There was also a city of Edom called Naamah. Josh. xv. 41.

10. *Turned the captivity.* Began to deliver him from his affliction and from Satan's power. The phrase means literally, Restored what was taken from him.

*When he prayed.* So CHRIST prayed, "FATHER, forgive them; for they know not what they do." S. Luke xxiii. 34. Comp. Ps. cix. 4; xxxv. 13.

11. *Then came there.* His brethren or relations, estranged by his affliction, now came to Job, when they heard of the revelation made to him, and his friend's rebuke and repentance. Prov. xvi. 7.

12. *Fourteen thousand.* Comp. ch. i. 3.

13. *Seven sons and three daughters.* The same number as before,

14. And he called the name of the first Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. 15. And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. 16. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. 17. So Job died, being old and full of days.

ch. i. 2. This is to confirm faith in the resurrection.

14. *Jemima*. "The day," so called in remembrance of his renewed prosperity.

*Kezia*. "Sweet spice," cassia, in memory of the healing of his sore disease.

*Keren-happuch*. "Horn of pigment," in token of the drying of the tears which had defiled his face. The special "pigment" intended by the word is probably

antimony (stibium), which was used to colour the eyelids.

15. *Among their brethren*. Made them co-heiresses with their brethren.

17. See Ps. xci. 13—16; S. James v. 11: "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

## ALL SAINTS.

NOVEMBER 1.

MORNING. Wisdom iii. to ver. 10.

*The happiness and glory of those who are persecuted for righteousness' sake, especially of the Martyrs.*

1. But the souls of the righteous are in the hand of God, and there shall no torment touch them. 2. In the sight of the unwise they seemed to die: and their departure is taken for misery, 3. And their going from us to be utter destruction: but they are in peace. 4. For though they be punished in the sight of men, yet is their hope full of immortality. 5. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. 6. As gold in the furnace hath He tried them, and received them as a burnt offering. 7. And in the time of their

1. *Touch them*. The Martyrs feel not, or make no account of, torments, from their love of CHRIST, and earnest longing for the joys of heaven.

2. *To die*. Soul and body.

3. *From us*. From among men.

*Utter destruction*. Annihilation, as the impious think.

5. Rom. viii. 18: "I reckon

that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Comp. 2 Cor. iv. 17.

*Worthy for Himself*. Worthy of the rewards of the grace which He Himself gave them.

6. *Burnt offering*. A holocaust, a whole burnt-offering, the whole

visitation they shall shine, and run to and fro like sparks among the stubble. 8. They shall judge the nations, and have dominion over the people, and their LORD shall reign for ever. 9. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

of which was consumed. The Martyrs dedicated themselves, body, soul, and spirit, to God.

7. *Visitation.* When God shall visit, look upon them to comfort and reward them, then shall they shine like stars in His kingdom. S. Matt. xiii. 43.

*Run to and fro.* They shall receive new powers, and run their

course like sparks catching among the stubble.

8. *Shall judge.* As CHRIST Himself witnesses. S. Matt. xix. 28; Rev. ii. 26.

*Their Lord shall reign.* Or, "The LORD shall reign over them." 1 Cor. xv. 28.

9. *Shall understand.* Being enlightened by God.

EVENING. Wisdom v. to ver. 17.

For Notes, see CONVERSION OF S. PAUL, MORNING.



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